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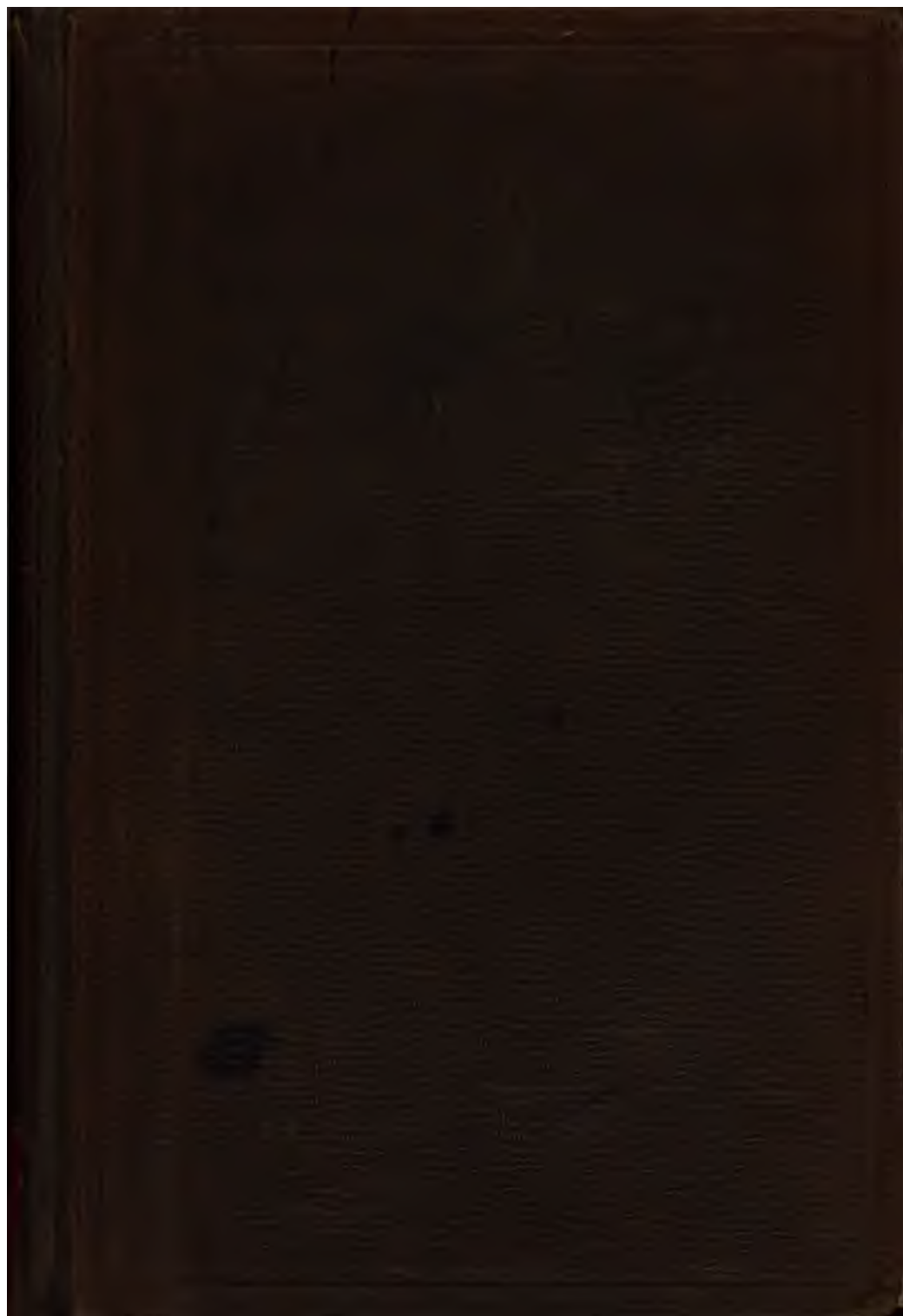
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**MANUAL OF GREEK PROSE
COMPOSITION.**

A MANUAL OF GREEK PROSE COMPOSITION,

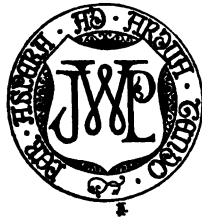
FOR THE USE OF SCHOOLS AND COLLEGES.

BY THE

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FELLOW OF MERTON COLLEGE, OXFORD;

AUTHOR OF 'A MANUAL OF LATIN PROSE COMPOSITION.'



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MANUAL OF GREEK PROSE.

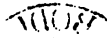
INTRODUCTION.

THE success of my 'Manual of Latin Prose' has induced me, with the sanction of the authorities at the principal public schools, to publish a work on Greek Prose Composition, on a nearly similar plan. I say, 'nearly similar,' because, though the principle of the work is the same, the arrangement has been altered ~~to suit the~~

ERRATA.

Page 186. Read Note ' thus:—'Οσοι μήτ' ὀφθαλμοῖς ἀποχρῆσθαι.

„ 188. Note " read 'Αποίσονται.



The volume is divided into THREE PARTS.

I. The FIRST PART contains a series of passages translated *literally* from authors of the golden age of Greek composition, intended for the use of those who are conversant with the ordinary rules of Syntax, and who have practised short sentences in some elementary work, like that of Mr. Kenrick. Idioms and phrases have been liberally suggested in the margin; and references given to the most approved Greek Grammars, whenever any important grammatical principle is involved.

In the FIRST PART I have referred chiefly and very frequently to the valuable Syntax in Dr. C. Wordsworth's Grammar, which is the basis of such instruction at Har-

row, Eton, Rugby, and many other schools; and I trust that the Exercises will be found to strengthen and to develop the student's knowledge of the Grammar.* Reference has also been made to the Grammars of Messrs. JELF and BUTTMANN, which are used at the Charter-House and Harrow, wherever more ample illustration is required.

I have purposely forborne any marginal reference to the works of Messrs. Arnold and Kenrick; in the hope, should the proposal be favourably received, of publishing hereafter an Elementary Manual, constructed upon a smaller scale than the present volume, based upon Dr. Wordsworth's Syntax, and traversing the ground occupied by those writers. Mr. Arnold's book is, doubtless, useful; but great complaints are made of its intricacy; and the study of it may not inaptly be compared with the embarrassment producible by placing a child in the midst of a dense and tangled forest, with a very slender thread for a clue.

II. The SECOND PART contains a selection of passages from English prose authors. The original passage is first given; and appended to it is a version adapted to a literal translation into Greek—designed to illustrate, by practice, the characteristic differences of the Greek and English idiom.

The value of this section of the volume, of course, depends entirely upon the merit of the translations themselves. They were contributed by the following scholars, to whose classical distinction I appeal as a guarantee:—

I. CHARLES R. KENNEDY, M.A., late Fellow of Trinity College, Cambridge. Author of 'A Translation of select Speeches of Demosthenes, with Notes.'

* The rules have been quoted by *sections*, to meet the convenience of Eton, should this work find any favour at that illustrious institution.

2. T. S. EVANS, M.A., Composition Master of Rugby School; formerly Fellow of Trinity College, Cambridge; Senior Classic, 1847.

3. J. W. DONALDSON, D.D., Author of 'New Cratylus,' 'Varronianus,' etc. etc. etc. Late Head-Master of Bury St. Edmund's Grammar School.

4. JAMES RIDDELL, M.A., Fellow and Tutor of Balliol College, Oxford.

5. JOHN R. TURNER EATON, M.A., Fellow and Senior Tutor of Merton College, Oxford; Editor of 'ARISTOTLE'S *Politics*.'

6. LEWIS CAMPBELL, M.A., Fellow and Tutor of Queen's College, Oxford.

7. HENRY MONTAGU BUTLER, M.A., Fellow of Trinity College, Cambridge; Senior Classic, 1855.

8. JOHN YOUNG SARGENT, M.A., Tutor of Merton College, Oxford; Ireland Scholar; Hertford Scholar.

9. J. GREGORY SMITH, M.A., late Fellow of Brasenose College, Oxford; Hertford Scholar; Ireland Scholar.

10. Four translations, to which the letter S. is appended in the 'Key,' are derived from a collection of versions by Shrewsbury scholars, entrusted to me by Dr. KENNEDY, the Head-Master, whose revision they had undergone.

III. The THIRD PART contains a series of passages from Greek classics of the purest epochs, translated into *idiomatic* English. It is intended for boys in the highest forms of public schools, and for university students; and it is hoped that the process of re-translation will be similar to that of rendering original English into Greek.

Subjoined are a few versions from Thucydides, designed to practise students in the imitation of that historian's style, which has strongly-defined characteristics of its own.

It would be futile to disguise the source of these translations; for it may fairly be presumed, that scholars who are capable of imitating so difficult an author, will be above the folly of abusing facilities of reference.

By an *idiomatic* translation, I mean a translation which, without omitting anything important in the original, or inserting anything foreign to the original, represents the author's meaning in the current English of the day. A literal version affords no adequate scope for an estimate of the relative qualities of the two languages. Still less can it embody the beauties of the original. These, indeed, must to a great extent be ever untransfusible. Where the merit of an author lies in strength and grandeur of thought, the translator has a fair field; but where the subtle graces of form are distinguishing traits, they are apt to evaporate, when transferred to the imitator's canvass, like the fugitive *bouquet* of Chambertin, when carried beyond the boundaries of its native vineyard. Thus Gifford has succeeded in his version of Juvenal; but no translator has yet arrayed in English garb the inimitable beauties of Horace.* It is like the *expression*, which painters say is so difficult to catch. Such efforts remind us of the fate of the columns of the temple of Vesta, which the Marquis of Bristol removed to Ickworth; but they lost their beauty in a foreign soil.

Even in the simplest passages, a word for word translation fails as an echo of the sense. Simple as its language is, the terseness of the following apophthegm of Tacitus defies the literal translator: 'Eloquentia, sicut flamma, materie alitur, motu excitatur, et urendo clarescit.' Mr. Pitt† was challenged to translate it; when he extempo-

* The same reason has been alleged to explain the ludicrous failure of French translations of Demosthenes.

† Classical translation was a favourite study of the great states-

rised the following version: 'It may be said of eloquence as of a flame, that it requires matter to feed, motion to excite it; and that it brightens as it burns.' This is, indeed, English.

The above definition scarcely covers the difficult question of translating by equivalents. It is, however, a matter in which an ample margin must be left to the taste and appreciation of the scholar. Extravagance on either side of the alternative burlesques the version. Dryden, the first popular author who attempted free translation, carried his doctrine of rendering by equivalents too far, when he represented Juvenal's description of the priests of Cybele by the not very felicitous equivalent, 'clumsy clergymen.' On the other hand, Ben Jonson, who, though he had himself translated the 'Ars Poëtica,' would never accept Horace's verdict in favour of free translation—

'Nec verbum verbo curabis reddere fidus Interpres,' etc.,
did infinite injustice to the 'curiosa felicitas' of the well-known line—

'Et vultus nimium lubricus adspici,'

when he rendered it—

'A face too slippery to behold.'

But this is no fit arena for the discussion of a subtle æsthetical problem. I will only hope it may not be requi-

man. Bishop Tomline, who was his private tutor at Cambridge, mentions the ease and freedom with which he rendered the speeches in Thucydides into English. That author—'the eternal manual of statesmen'—had been especially recommended to him by his father, Lord Chatham, on sending him to the University.—Bishop TOMLINE, *Life of Pitt*. See also an article in the *Quarterly Review*, on 'Pitt,' by Sir E. L. BULWER. The late Mr. Rogers, the poet, says he always understood that the speech of Pericles, in Dean SMITH's version of Thucydides (Bk. II.), was translated by Lord Chatham.—ROGERS, *Table-Talk*.

site to translate *Μὰ τὴν Δήμητρα*, 'by Ceres'—a version leaving the English reader entirely at sea as to the jocose or solemn nature of the adjuration. Perhaps, too, no very serious risk is incurred in rendering *Ἡ ἀρχὴ τοῦ Ἐμπορίου*, 'the Board of Trade.'

Another question naturally suggests itself; but it scarcely falls within the modest scope of the versions which compose the Third Part of the present work. It is the question of the extent to which commentary ought to be embodied in classical translation. Professor Conington's remarks on the topic, in his Review of Blackie's *Æschylus*, in the 'Edinburgh,' will amply repay perusal.

The Author's grateful acknowledgments are due, both to the distinguished contributors to the second section of his work, and to others who have aided him with valuable suggestions and advice; especially Dr. CHARLES JOHN VAUGHAN, Head-Master of Harrow; Dr. B. H. KENNEDY, Head-Master of Shrewsbury; Mr. E. H. GIFFORD, Head-Master of King Edward's School at Birmingham; Mr. B. H. DRURY, Assistant-Master of Harrow; and Mr. G. F. HARRIS, Senior Assistant-Master of Harrow—a gentleman to whose admirable tuition the Author is indebted for any slight claims he may possess to scholarship.

DIRECTIONS FOR USE.

I. The numerals 1, 2, 3, 4, etc., attached to particular words in the Exercises, refer to the phrases, etc., suggested at the foot of the page.

II. In Parts I. and II., and in the first forty Exercises of Part III., I have *italicised* the words, whenever the numeral applies to more words than one.

III. *W. Gr. Gr.*, refers to Dr. Charles Wordsworth's; *BUTTM.*, to Professor Buttmann's Greek Grammar.

IV. Those English words which are enclosed in brackets, are not intended to be translated into Greek. The brackets have been discontinued throughout the THIRD PART, in order to increase the relative difficulty of the exercises in that section.

Perhaps I ought to account for the frequent repetitions which will be found in the marginal references. I believe every schoolmaster will acknowledge that such repetition is essential in teaching boys; and the variation of the several contexts is too great to allow of very frequent reference to what has been said before. Another reason is suggested by the circumstance, that pupils, on entering a new form in a public school, do the same exercises as the rest of the form—and these are often in the middle of a book.

CHARACTERISTIC DIFFERENCES BETWEEN GREEK AND ENGLISH COMPOSITION.

I. STRUCTURE OF SENTENCES.—Ancient criticism recognised two broad divisions of style, the Sententious and the Periodic. Illustrations of the former are supplied by the primitive Milesian or Ionic: of the latter, by the Siculo-Attic or Rhetorical school. Cicero* compares the former class of authors with the Catos and Fabius Pictors of the corresponding age of Roman literature; and Aristotle† applies the epithet ‘jointed’ [*εἰπομένη*], to their style, indicating thereby the inartificial mode in which their sentences were linked together, with little attempt at logical connection or modulated cadence. The abrupt and amputated clauses, he says, afford no resting place for the mind until the subject itself is exhausted; and the ear,

* *De Orat.* II. xii.

† *Rhet.* iii. 9.

instead of rejoicing in the full and musical orbit of a period, is offended by its inability to anticipate the termination of a sentence at variance with the laws of harmony. With the singular infelicity which marks his illustrations of literary criticism, Aristotle* cites the opening paragraph of Herodotus as an example of the sententious mode of structure. It was invidious to select the first five words of the historian's composition as a fair specimen of his style, which, though classed by Demetrius† also as inclining, 'for the most part,' to the sententious order, is assuredly equally removed from the quaint brevity of his logographic predecessors and the florid expansion of the Siculo-Attic school: uniting, as it does, the sententious terseness of Hecataeus with the compass, the liquid flow, and sonorous rotundity of Plato. The introductory passage cited by Demetrius from Hecataeus, as an illustration of his sententious style, supports that critic's definition:—

Ἐκαταῖος Μιλήσιος ὧδε μυθεῖται· τάδε γράφω ὥς μοι ἀληθέα δοκεῖ εἶναι· οἱ γὰρ Ἑλλήνων λόγοι πολλοί τε καὶ γελοιοί, ὥς ἐμοὶ φαίνονται, εἰσίν.

A natural reaction against the dry and incoherent attributes of the sententious structure embodied itself in the periodic style, which, originating among the Sicilian rhetoricians, grouped the subordinate clauses of the text into the harmonious elements of comprehensive and balanced periods, of just length and fair proportion: affording what Aristotle‡ calls a beginning and termination of their own, and warning the reader of the approaching close of the

* Loc. cit.

† *De Eloc.* 12. Marcellinus, in his life of Thucydides, characterises Herodotus by the term μέσος, opposed to the epithet ὑψηλός, which he confers on Thucydides, and ἰσχνός, which he appropriates to Xenophon, 'the perfection of mediocrity.'

‡ *Rhet.* iii. 9, seq.

sentence, not by the sense, nor by the punctuation, but by the rhythm. The new pursuit of symmetry and ornament was, however, carried to a vicious excess. Aristotle,* Cicero,† and Quintilian,‡ variously condemn the pedantic subtlety, the florid poetical prose, and over-laboured artifice of the professors of the rhetorical craft. A reaction soon ensued. To the school of Gorgias, the most popular of the earlier rhetoricians, the ancient grammarians oppose the artless ease and vigorous terseness of Lysias.§ But the full perfection, the noblest type of the classical Attic school, they recognise in the pages of Demosthenes and Plato. Neither of those consummate masters of thought and harmony adopted either the sententious or the periodic structure exclusively. The former gave a natural expression to the quick interchange of dialogue, the precision of elaborate detail, the nervous energy and pregnancy of condensed argument: and, in general, to all topics in which a nice subdivision of clauses conduces to a corresponding distinctness of ideas; while the latter found a genial sphere in the oratorical phases of a subject—in the amplitude of peroration, the profuseness of pathos, the ambitious rhetoric of description,|| and the sonorous flow of narrative.

It is, however, undeniable that the Periodic structure frequently betrays its classic votaries into that involution of language, and those long-drawn and complicated sen-

* *Rhet.* iii. 1. 9. † *Orat.* xii. 39. xiii. 40. ‡ x. 1. iii. 1.

§ DION. HAL. *de adm. vi Demosth.* 2. 4. *Jud. de Lys.*

|| Such was the classic idea of the style congenial to this province whether of history or of oratory. Cicero (*Orat.* 62) maintains the principle, which he illustrates, with habitual modesty, by his own description of Syracuse in the Fourth Book of his Verrine Speeches. Modern composition seems to recognise its justice: witness Sir A. Alison's highly coloured picture of Mexico. *Hist. Europ. Cont^a*

tences, which, to a modern ear, make far too heavy a demand on the attention, and are, at any rate, strikingly contrasted with the modest periods and unambitious structure of the most popular models of English composition. Col. Mure, in accounting for this attribute of style, traces it to the rhetorical influence dominant in Attic literature, which was cast in the mould and founded on the principles of public oratory; not, like that of modern Europe, on the forms of written narrative. The fact is undoubted, and if the reason seems paradoxical, the learned colonel* quickly reassures us. 'It is possible,' says that eminent critic, 'that the embarrassment which we experience in those long-drawn periods which, in the pages of the best Greek authors, so often puzzle the modern student, was but little felt by the more subtle intellect of the Attic reader. Trained from his youth to follow with intense interest the discussions of the senate or the law-court, through the mazes of acute argument or animated peroration, elucidated and enforced by all the aids of voice, countenance and gesture, which an accomplished Attic orator had at command, he transferred the habit thus acquired, of alternately concentrating and subdividing his attention, from his forensic attendance to his chamber studies; and found as little difficulty in apprehending an elaborately prolonged period when brought under the one sense in a written form, as when conveyed to the other from the lips of an orator.' It is, indeed, a condition of success in all literature and eloquence, that it be studiously wrought into unison with the æsthetical qualities of its audience. Very recent experience will supply an illustration. Every Englishman is familiar with the transition from the proverbial eloquence of the unreformed Parlia-

* *Lit. of Greece*, vol. iv. p. 128.

ment to the sober array of facts and figures which become the sedate and business-like tone in which Mr. John Bull loves to transact his affairs. The late Sir Robert Peel soon descried the altered sympathies of the house, and adjusted his oratory to the new exigencies of debate, so happily sketched in a fragment which survives among his memoirs. He no longer defended unpopular institutions by the analogy of the Roman Tribune;* and scarcely deserved the sarcastic sneer which Mr. D'Israeli, some fourteen years after the consummation of that great political change, directed against his 'Virgilian quotations,' which, indeed, were few and far between. And now the listening senate rarely hangs on lips eloquent in historical parallel, and rich in classic imagery and illustration. We will not underrate the highly-wrought argumentative cast of Mr. Gladstone's masterpieces; but, Sir Edward Bulwer and Mr. D'Israeli are, perhaps, the only speakers whose refinement of thought and brilliancy of style carry us back to the orators of other days—to the classic eloquence of Canning, and the immortal tones of the elder Pitt. It is otherwise in that illustrious assembly in which the patrician order is embodied. The lords rarely engage in debate, unless qualified by aptitude as well as ambition: they are not required to conciliate a bustling throng of popular representatives; and they address themselves to the subject, not to the interest—still less to constituents out of doors.

But this is a digression. Aristotle's† injunctions for the structure of periods nearly approach the rules of Cicero,

* See Sir R. Peel's speech against the Reform Bill. *HANSARD, Parl. Deb.* He quotes at length the celebrated passage in which the Tribune is surveyed as a political instrument flexible to evil but mightier for good. *CICERO, de Legg.* iii. 10.

† *Rhet.* iv. 8, 9.

who sometimes translates and often cites the Stagyrte, though he accords him no invariable deference. His precepts must be construed as applying to the Periodic style; for they do not square with his own definition of the Sententious order, which, he remarks, was rather unfashionable* in his own days. He prefers the Period, because its balanced clauses are grateful to the ear, and, possessing the charm of number, are easy of remembrance. Style, he says, must be founded on the laws of harmony: it must, therefore, be rhythmical,† but not metrical, or it will excite suspicion of artifice, and encroach on the poetical domain. For this last reason, too, not every kind of rhythm is appropriate: the Heroic he discards as too stately, the Iambic as too familiar, the Trochaic‡ as too tripping. The Pæon he recommends, because its rhythm is irreducible to metre: the first Pæon [~~~~] he would place at the commencement, the fourth [~~~~] at the end of a sentence. For the first syllable, which is long, affords a natural pause; and thus the rhythm of itself warns the reader of the fall of the period. He insists on the balance of proportion in the various members of the sentence; for if, he says, the legitimate dimensions of a clause are amputated, the reader feels an unpleasant hitch: while long-drawn periods leave him behind, like desultory dithyrambic odes. He mentions, without any expression of

* The sententious structure is in obvious unison with the didactic style, and many an Aristotelian passage illustrates Aristotle's definition. Even the connexion of his sentences is not always clear. 'Magna contentio animi adhibenda est,' says Tully, 'in explicando Aristotele.' The poet Gray likened his style to a table of contents.

† *e.g.* The *rhythm* of a dactyl and an anapaest is the same: the *metre* is different.

‡ Thus illustrated by Twining:—

'Jolly mortals, fill your glasses; noble deeds are done by wine.'

disfavour or regard, the well-known figure *Parisosis*—the favorite ornament of Isocrates, which measures with the exactitude of a tailor the corresponding clauses of a sentence. Like our Gibbon, he evidently leans too strongly towards an antithetical structure: and it is much to be feared, from his copious illustrations of *Paromoiosis*, that he was disposed to patronise that odious vulgarity—alliteration.

If the sententious style has suffered in ancient criticism, it has indemnified itself by the patronage of a great historian. We are much mistaken if Aristotle would not have applied the epithet 'jointed' to many a passage in Macaulay's *History of England*. It is invidious—

'Egregio inspersos reprehendere corpore nævos.'

Who, indeed, but another Macaulay, can do justice to his affluent imagery and profuse eloquence, and to the magical felicity with which he brings out the historical picturesque? a trait in which he is inferior to none but Livy. Still, it is curious to observe the systematic straining after perspicuity* which, at some expense both of coherency of structure and of condensation, induces him constantly to repeat† the subject instead of employing the pronoun, and to reduce so many of his sentences to the expression of a simple idea, stripped of those accessory members which are as the foliage of composition, and whose harmonious embodiment fills the orbit of a period. Such qualities of style are the more open to remark, as they are by no means common either in the earlier his-

* 'The sententious Greek style is also noted,' says Col. Mure, 'by ancient critics for its perspicuity.' *DION. HAL. Jud. de Thucyd.* 23.

† In a letter to Sir E. L. Bulwer, shown to the author by the courtesy of the honorable baronet, Mr. Macaulay defends this and similar traits of style on the ground of their exemption from all liability to mistake.

torians of England, or in contemporary authorship abroad. The sentences of Clarendon are often as prolonged and as intricate as any in Thucydides; and Sir Archibald Alison justly complains of the interminable length and tortuous involution of sentences in German composition, especially in the writings of Kant.

The translator of Thucydides, and especially of the speeches interwoven with the thread of his narrative, not unfrequently finds it essential to break up a period into several sentences, for the long involution of clauses in which the subordinate ideas are arranged, demands too sustained an effort of attention for the English reader. Conversely, the rule holds to a certain extent, in rendering English into Greek: for the Greek surpasses the English language in flexibility, and in the concise embodiment of ideas, though not, perhaps, in copiousness of terms. Much must depend on the character of the passage, whether historical, oratorical, or didactic; much also on the student's taste and resources, whether of idiom or arrangement.

II. CONNECTION OF SENTENCES.—English composition is not inferior to Greek, in the real or logical connection of sentences. But the Greek idiom possesses a great advantage in its capacity of giving a more clear, concise and flexible expression to the terms of relation—whether copulative, concessive, adversative, causal, or negative—subsisting between the clauses and sentences which constitute the links of a paragraph. For instance, if we look at the copulative conjunctions, we shall find that their merely *connexive* is clearly distinguished from their *incessive* force. Thus, $\tau\acute{\epsilon}$ — $\tau\acute{\epsilon}$, which, however, is not so common in Prose as in Poetry, signifies that the clauses it connects are parallel to each other—*as—so*: on the other hand, where $\tau\acute{\epsilon}$ alone is used, the connection is less close; while,

in $\tau\epsilon$ — $\kappa\alpha\iota$ —*que*—*et*, the connection is more intimate than that expressed by $\tau\epsilon$ — $\tau\acute{\epsilon}$, and $\kappa\alpha\iota$ implies the greater emphasis of its clause. Indeed, the incessive force of $\kappa\alpha\iota$ is clearly seen in the combinations, $\piολλά \tau\epsilon \kappa\alpha\iota \kappaαλά \xi\rho\gammaα \acute{\alpha}\pi\epsilon\delta\epsilon\acute{\iota}\xi\alpha\tauο, \kappa.τ.λ.$ And yet more so when the universal is connected with the particular, as $\acute{\alpha}\lambda\lambdaοι \tau\epsilon \kappa\alpha\iota \acute{\omicron} \Sigma\omega\kappa\rho\acute{\alpha}\tau\eta\varsigma$ — $\acute{\alpha}\lambda\lambda\omega\varsigma \tau\epsilon \kappa\alpha\iota$ —*quum aliter, tum*. Again, when a stronger emphasis is needed in the second clause, $\kappa\alpha\iota \delta\eta$ $\kappa\alpha\iota$ is substituted for $\kappa\alpha\iota$, *e.g.*, $\acute{\alpha}\lambda\lambdaα \tau\epsilon \sigma\chi\epsilon\acute{\iota}\nu \chi\omega\rho\acute{\iota}α \kappa\alpha\iota \delta\eta \kappa\alpha\iota \Lambda\eta\mu\omicron\nu\omicron\nu$.—HEROD. vi. 137. $\kappa\alpha\iota$ — $\kappa\alpha\iota$ —*too, too: not only, but also*: and gives to the clauses to which it is joined a more forcible and independent meaning than $\tau\epsilon$ — $\tau\acute{\epsilon}$; so that it is used where clauses of a different nature, or opposed to each other, are to be connected, *e.g.*, $\acute{\alpha}\rho\chi\omicron\nu\tau\epsilon\varsigma \mu\acute{\epsilon}\nu \epsilon\acute{\iota}\sigma\iota \kappa\alpha\iota \omicron\acute{\iota} \beta\omicron\nu\kappa\acute{\omicron}\lambda\omicron\iota \tau\hat{\omega}\nu \beta\omicron\hat{\omega}\nu \kappa\alpha\iota \omicron\acute{\iota} \acute{\iota}\pi\pi\omicron\phi\omicron\rho\beta\omicron\acute{\iota} \tau\hat{\omega}\nu \acute{\iota}\pi\pi\omega\nu \kappa.τ.λ.$ —XEN. *Cyr.* i. 1, 2.

If we examine any paragraph in a Greek classic author, we shall find that almost every sentence is connected with its predecessor by a particle; whereas, in English, this connection is often left to be supplied mentally from the context. Take, for instance, XEN. *Anab.* iv. iii. 27. This is a piece of narration: and fourteen consecutive sentences are ushered in by the particle $\delta\acute{\epsilon}$.

The Greek relative plays a much less conspicuous and important part in the connection of sentences than the Latin. Thus, in Greek composition, sentences often begin, $\tauαῦτα \delta\acute{\epsilon} \epsilon\acute{\iota}\pi\omicron\nu\tau\epsilon\varsigma, \mu\epsilon\tau\grave{\alpha} \delta\acute{\epsilon} \tauαῦτα, \acute{\epsilon}\pi\epsilon\iota\delta\eta \delta\acute{\epsilon} \tauαῦτα \acute{\epsilon}\gamma\acute{\epsilon}\nu\epsilon\tauο$, where *qui* would be used in Latin. It is, however, used in clauses expressing the ground or reason, in place of the demonstrative with $\gamma\acute{\alpha}\rho$, *e.g.*, XEN. *Mem.* iii. v. 15. $\pi\acute{\omicron}\tau\epsilon \gamma\acute{\alpha}\rho οὕ\tau\omega\varsigma \acute{\Lambda}\theta\eta\nu\alpha\acute{\iota}\omicron\iota, \acute{\omega}\sigma\pi\epsilon\rho \Lambdaακεδαιμ\acute{\omicron}\nu\omicron\iota, \acute{\eta} \pi\rho\epsilon\sigma\beta\upsilon\tau\acute{\epsilon}\rho\omicron\upsilon\varsigma \alpha\acute{\iota}\delta\acute{\epsilon}\sigma\omicron\nu\tauα\iota$;— $\omicron\acute{\iota} \acute{\alpha}\pi\omicron \tau\hat{\omega}\nu \piα\tau\acute{\epsilon}\rho\omega\nu \acute{\alpha}\rho\chi\omicron\nu\tauα\iota \kappaα\tauα\phi\rho\omicron\nu\epsilon\acute{\iota}\nu \tau\hat{\omega}\nu \piα\tau\acute{\epsilon}\rho\omega\nu, \kappa.τ.λ.$

It would be futile to pursue this topic here; as the sense

of the particle is liable to almost indefinite variation with the context. It is hoped that the ensuing exercises will illustrate their force. They are well explained in *Jelf's Gr. Gr.*, p. 321, §§41.

III. THE ARRANGEMENT OF WORDS. — The want of inflections necessitates an almost unvarying adherence to the grammatical order of words in English composition. On the contrary, the metaphysical structure is usually adopted in the classical languages, because the connexion and construction of words is denoted by their inflections. The subject generally stands first, the predicate (verb or adjective with *είναι*, last. The object usually precedes the predicate, and the substantive its attribute. Such a collocation is by no means accidental. The idea represented by the noun substantive is naturally prior to our conception of the qualities we attribute to it; and the mind notices the existence of an external object before it notices its own action, or the action of anything external, upon it. Hence the general rule that the governed precedes the governing word. The rule, however, is simply empirical, and is liable to almost endless modification under the influence of three principles; those of Emphasis, Antithesis, and Euphony.

Emphasis variously arranges the emphatic word (I.) between some qualifying or descriptive expression; or at the commencement, or at the end, of a sentence (II.)

I. *e.g.* DEMOSTHEN. *Olynth.* B. 13. πολλήν δὴ τὴν μεταστάσιν καὶ μεγάλην δεικτέον τὴν μεταβολήν.

The word δεικτέον emphasises μεγάλην, as will easily be seen if we place δεικτέον after μεταβολήν. The particle δὴ performs the same office for μετάστασιν.

Ἄρ' οὖν τοῖς ποιηταῖς ἡμῖν ἐπιστατητέον τὴν τοῦ ἀγαθοῦ εἰκόνα ἥθους ἐμποιεῖν τοῖς ποιήμασιν; PLATO. The inter-

position of εἰκόνα emphasises ἀγαθοῦ, and gives rapidity to the question. Τὸ μὲν πρῶτον ἀγαπητὸν ἦν παρὰ τοῦ δήμου τῶν ἄλλων ἐκάστῳ καὶ τιμῇ καὶ ἀρχῇ καὶ ἀγαθοῦ τινος μεταλαβεῖν.—DEMOSTH. *Olynth.* iii. 37.

Ἐκάστῳ is directly dependent upon ἀγαπητὸν, but παρὰ τοῦ δήμου is allowed precedence, from the courtesy due to an emphatic term.

(2). Ἀλλὰ μὴν καὶ ἀδικῆσαι γε ῥῶν τῷ τέλος πριαμένῳ ἢ τῷ ἀνδράποδα μισθουμένῳ. Ἀργύριον μὲν γὰρ πῶς καὶ φωράσειεν ἂν τις τὸ δημόσιον ἐξαγόμενον; ἀνδράποδα δὲ σεσημασμένα τῷ δημοσίῳ σημάντρῳ—πῶς ἂν τις ταῦτα κλέψειεν;

‘Moreover, it is easier for the farmer of customs than for the lessee of slaves to cheat. For how can any man detect the embezzlement of public money? and how, on the other hand, can any man possibly steal slaves who have been branded with the national seal?’

In this passage, the emphatic terms are ἀργύριον and ἀνδράποδα. And they accordingly appear at the head of their respective clauses.

Antithesis closely associates the antithetical terms, in order to give fragrant contrast; e.g., ποικίλῃ μὲν ποικίλους ψυχῇ καὶ παναρμονίους διδοὺς λόγους, ἀπλοῦς δὲ ἀπλῇ.—PLATO, *Phædr.* p. 277, C. With this view, even the article is severed from its noun, Αἰσχύνη πόλιν τὴν αὐτὸς αὐτοῦ, and the preposition from its case, e.g., ἐν ἄλλοτε ἄλλῃ for ἄλλοτε ἐν ἄλλῃ.—BUTTM. *Gr. Gr.*, p. 451. See STALLBAUM on *Plat. Hipp. Maj.* 299, D. ἡδὺν ἡδέος ὁτιοῦν ὁτουοῦν, where the collocation is fully illustrated.

An exposition of the influence of Euphony as a modifying principle in composition, would require great development. It is easily tested by the student. Let any paragraph be taken from the *Olynthiacs* or *Philippics*, or

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An exposition of the influence of Euphony as a modifying principle in composition, would require great development. It is easily tested by the student. Let any paragraph be taken from the *Olynthiacs* or *Philippics*, or

the Republic of Plato,* and the order of the words changed. The result and its inference will alike be obvious.

The grammatical order of words is inverted to a much less extent in Greek than in Latin composition, especially in history. If we turn to any passage in the speeches addressed by Demosthenes to the Athenian assembly—*Olynth.* B. 9, for instance—we shall find that the syntactical sequence of the words is in many sentences but slightly altered; indeed, a whole clause is here and there arranged as the words would stand in English.

A figure called *Chiasma*, from its resemblance to a X, is a favourite device of classic style. Its apparent object is the variety it gives to structure, e.g., *πολλάκις ἡδονὴ βραχεία μακρὰν τικτεῖ λύπην*.—PLATO, *Phædo*, p. 60, A. Cf. CICERO, *Tusc.* ii. 4, 11. 'Philosophia medetur animis, inanes sollicitudines detrahit, cupiditatibus liberat, pellit timores.'

In almost all dependent clauses, a kind of attraction takes place, the object of which is to bring prominently forward the subject of the principal clause. This idiom, which is far more common in Greek than in Latin, is illustrated by Dawes from ARISTOPH. *Nub.*, where Strepsiades says—

Καί μοι τὸν νόον, εἰ μεμάθηκε τὸν λόγον,
'Εκείνον εἰφ', ὃν ἀπίως εἰσήγαγες.

The English construction arranges the words *εἶπε εἰ ὁ νόος μεμάθηκε*.

IV. ELLYPSE. Ellyptical forms are common to all

* A tablet was found after Plato's death, in which the words at the beginning of the Republic were transposed in a number of different ways.—QUINTIL. viii. 6, § 63. DIONYS. HAL. *de Compos. Verb.* p. 208. REISKI.

languages; though, in the vernacular, their very familiarity often prevents their recognition as elliptical. The most noticeable cases of ellipsis in Greek composition may be briefly classified as follows:—

(1) Ellipsis of the subject: *ἐκήρυξε* [sc. *ὁ κήρυξ*]. XEN. *Anab.* iii. 4, 36. *ἔως σημαῖνοι τῇ σάλπιγγι* [sc. *ὁ σαλπιγκτής*], vi. 5, 25. So also, *ὔει, νίφει, βροντᾷ* [sc. *ὁ Θεός*] *ἔσεισε*. THUCYD. v. 52; *συσκοτάζει*. XEN. *Cyr.* iv. 5, 5. In the above instances, the subject is implied in the predicate; in the following, it is supplied from the context: *ἐκ δὲ τῶν στασιῶν φόνος ἐγγίνεται, ἐκ δὲ τοῦ φόνου ἀπέβη* [τὰ πρήγματα] *ἐς μουναρχίην*. HEROD. iii. 82. *Πορεύσομαι εὐθὺς πρὸς τὰ βασίλεια, καὶ ἦν μὲν ἀνθίστηται* [ὁ βασιλεύς]. XEN. *Cyr.* ii. 4, 24. Add to these, the frequent ellipsis of *τις* indefinite, e.g. PLATO, *Crit.* p. 49, C. cf. CIC. *de Orat.* i. 8, 30; where a corresponding ellipsis of *quis* occurs.

(2) Ellipsis of *εἶναι*, e.g. in proverbs, which all languages couch in brief energetic forms, e.g. *χαλεπὰ τὰ καλὰ*. ARIST. *Eth.* In expressing ideas of necessity or duty, e.g. *ἀνάγκη, χρεὼν, θέμις, κ.τ.λ. ἀγωνιστέον* also with *καιρὸς, ὦρα* e.g. *ὦρα ἤδη ἀπιέναι*. Also with certain adjectives, e.g. *ἔτοιμος, φροῦδος, πρόθυμος, οἶός τε, δυνατός, ῥάδιον, χαλεπὸν* in constructions by attraction, as *ἀμήχανον ὄσον*.

(3) Ellipsis of a substantive defined by an attributive, whether adjective, participle, or genitive, e.g. *τὸ τετραμμένον τῶν βαρβάρων*. HEROD. vi. 113. The copious use of these neuter participles is one of the most characteristic traits of Thucydides*; e.g. *τὸ δεδιὸς* 'fear'; *τὸ θαρσύν*, 'confidence'; *τὸ τιμώμενον τῆς πόλεως*. ii. 63, 'the honour paid to the state'; *ἐν τῷ μὴ μελετῶντι*, 'in their not practising,' i. 142; *τὸ ἐπίον*, 'an attack,' v. 7.

* Col. Mure's remarks on these peculiarities (vol. v. 'Style of Thucydides') will be read with great interest.

So also such phrases as οἱ ἔχοντες [χρήματα], εἰς ἄδου ἀφικέσθαι, ὁ Σωφρονίσκου, τὸ ἐπ' ἐμέ 'as far as is in my power'; τὸ ἐπὶ τούτῳ, 'hereon,' εἰς διδασκάλου φοιτᾶν κ.τ.λ.

(4) Ellypse of the verb; e.g. ἐς κόρακας, ἐς φθόρον [ἔρρε], πρὸς σέ γονάτων [ἰκετεύω].

Ellyptical usages are very congenial to the familiar and conversational tone of the Platonic dialogues. See STALLBAUM, *Index to Plato*, especially vol. iii. 'Ellipsis' where they are classified at length.

V. BRACHYLOGY. Not only in the comparative length and involution of its periods, but in its pregnant forms of expression, Greek composition requires a far more sustained intellectual effort on the reader's part than any English history, oratory or philosophy, of modern times. English style is vastly more condescending and explanatory. The subtle apprehension of an Athenian audience readily supplied from the context much that was essential to the full elucidation of an idea. The nervous, concise, and pregnant energy of Demosthenes was as happily tempered to Attic ears, as the Ciceronian diffuseness to the less subtle and speculative intellects of the Roman Senate.

The following instances may represent the salient grammatical forms in which this tendency of the Attic mind arrayed itself:—

(1) The subject of one sentence is supplied from the object of the last. Ἐξεφόβησαν μὲν τοὺς πολλοὺς, οὐκ εἰδότας τὰ πρασσόμενα, καὶ ἔφειγον [οἱ πολλοί]. THUC. viii. 44. Instances of this kind do not occur among the orators: probably they were avoided on the ground mentioned by Tully—that perspicuity is in public speaking even more essential than in written composition. For if an orator commits an ambiguity, his audience cannot recur

to the passage to relieve their perplexity; whereas the reader of history has ample facility for retrospect.

(2) The substantive of the latter of two co-ordinate sentences is generally supplied from the former, in which it already stands; the article which would be joined to the substantive in the second clause standing alone: *e.g.* PLATO, *Epist.* p. 354, E. μετρία ἡ Θεῷ δουλεία, ἄμετρος δὲ ἡ τοῖς ἀνθρώποις. This, it will be seen, is an arrangement wholly different from the favourite structure of a popular historian, of whose painful perspicuity the following clauses may afford an illustration:—

‘The population of Bristol has quadrupled. The population of Norwich has more than doubled.’ MACAULAY, *Hist. of Eng.* i. 335.

(3) Where a person has been already mentioned, the pronoun as the object of the verb is supplied therefrom, except where especial emphasis is required. XEN. *Hell.* iii. 4, 3. ἐπαγγειλαμένον τοῦ Ἀγησιλάου τὴν στρατείαν, διδάσιν οἱ Λακεδαιμόνιοι [αὐτῷ ταῦτα].

(4) So also a pronoun is supplied from the foregoing sentence to a genitive absolute. HEROD. i. 3. Τοὺς δὲ [Asiatics], προισχομένων [ἐκείνων, *i.e.* Greeks] ταῦτα, προσφέρειν σφί Μηδείης τὴν ἀρπαγὴν.

(5) One verb is supplied from another in the context. ISOCR. p. 213, B. Τὰς μὲν ἐπύρθουν, τὰς δὲ ἔμελλον [πορθεῖν], ταῖς δὲ ἠπέλουν τῶν πόλεων [πορθεῖν].

(6) By thus employing the verb once only, a semblance of unity is given to the clauses: hence it is usual to omit the verb in dependent clauses introduced by ὅσπερ, ὥσπερ. PLATO, *Legg.* p. 170, D. Πάντα σχεδὸν ἀπείργασται τῷ θεῷ, ὅπερ [ἀπεργάζεται], ὅταν βουληθῇ διαφερόντως εὖ πράξαι τινα πόλιν.

(7) A simple verb is supplied from the compound verb, inasmuch as this latter contains the notion of the former.

THUC. i. 44. Οἱ Ἀθηναῖοι μετέγνωσαν Κερκυραίους συμμαχίαν μὴ ποιήσασθαι· *i. e.* μετέγνωσαν καὶ ἔγνωσαν.

(8) The adjective with the article, and the demonstrative pronoun are constantly used in Greek instead of the more explanatory English structure with the noun substantive. Instances occur in every classic page: *e. g.* τὰ μὲν ἄλλα συνωμολόγηται. The other *points* have been agreed upon. Τόπον κάλλιστα πεφυκότα πρὸς τοῦτο, a region admirably adapted for the *purpose described*. Τοῖς ἐναντίοις τετίμηται, 'he has been honoured for the opposite *qualities*.' μηδενὶ ἄλλῳ ὑπέλκειν, 'not to yield in any other *point*.'

In the best Attic writers, no ambiguity* arises from this usage. In Thucydides it is otherwise. Col. Mure justly censures his vague and indefinite use of the demonstrative, especially of αὐτὸς [which he frequently employs instead of οὗτος, *e. g.* i. 32, 68, 138], in the neuter, and commonly the plural form, with reference to an antecedent or antecedents either altogether problematical, or so little apparent as to require an effort to discover which or what they are. In i. 122, βεβαιούμεν αὐτὸ, the pronoun refers to τὸ ἐλευθεροῦσθαι, which, however, is nowhere expressed, but is left to be supplied from the preceding word ἡλευθέρωσαν. But the obscurity is much deeper in v. 86, διαφέροντα αὐτῷ φαίνεται. One of the most acute of the native grammarians admits himself completely puzzled by the passage.

The use and abuse of Brachylogy might be illustrated

* *E. g.* PLATO, *Rep.* p. 438: Μήτοι τις ἀσκέπτους ἡμᾶς ὄντας θορυβήσῃ, ὥς οὐδεὶς ποτοῦ ἐπιθυμῇ. Here *θορυβήσῃ* is a pregnant verb, requiring *δυσχυρίζομενος*, or some such word, to fill up the notion. 'Let no one, for want of consideration on our part, *disturb us by insisting that*,' etc. So, in p. 363, C., we find διδάσαι for διδασθαι λέγονσι: 'Represent the gods as bestowing.' See STALLBAUM'S *Indices to Plato*, 'Breviloquentia.'

from Thucydides at almost any length. Such phrases as ἐτελεύτα ἐς νύκτα, i. 51; μέχρι μὲν τοῦδε ὀρίσθω ὑμῶν ἡ βραδυτής, i. 71; τὸ ἀκρίτως ξυνεχὲς τῆς ἀμύλλης, vii. 71; are as far beyond exception as passages like the following, which require the parenthetical insertion of an explanatory clause, are beyond forgiveness. The spokesman of the Corinthian embassy at Athens urges in these terms his interpretation of the treaty, i. 40. 'We have now to convince you that you cannot justly embrace their alliance. For, if it is stipulated in the articles that any state, not enrolled in either confederacy, may join whichever side it pleases; that clause was not inserted for the benefit of those who enlist in a league to the prejudice of others, but for any state which, without defection from another, needs protection, and which will not involve in war instead of peace the party receiving them—and indeed they will not receive them, if they know their own interests.'

The words I have italicised are totally eclipsed by the author; though, without their insertion, the sense of the final clause recedes from all possibility of human apprehension.

In the still more remarkable passage, v. 22, Thucydides indemnifies himself for the elimination of a clause essential to the meaning, by the worse than superfluous reiteration of a notion already expressed. This will clearly appear, if I subjoin to a version representing the sense of the passage a literal translation of the author's words:—

'The Lacedæmonians dismissed the confederates as they would not listen to them, and proceeded to conclude an alliance between themselves and the Athenians, thinking that the Argives, whose hostility might be presumed from their recent refusal to renew the truce, would be very unlikely to be formidable, if deprived of Athenian aid.'

The words italicised are unrepresented in the original, as the following literal version will show:—

‘Thinking that the Argives would be very unlikely to be formidable to them, for they refused to renew the truce on a recent occasion, *thinking that they*, without the Athenians, *would not* [be formidable].’

The words italicised repeat the notion already expressed.

Marcellinus, who lived in the age of Valentinian, says Thucydides did not address himself to general readers, but only to tastes the most intellectual and fastidious. The well-known epigram in the Anthology (*εἰμὶ γὰρ οὐ πάντεσσι βαρὺς*) intimates the same feeling.* Cicero [*Brut.* c. 17], says he was not a popular author with his own countrymen; and, in another passage, asks what Grecian orator derived anything from him [*Orator.* 9]. Such a remark naturally opens a question as to the authenticity of Lucian’s statement [viii. p. 4], that Demosthenes transcribed his history eight times. Wolf [*ad Demosth. Lept.* p. 51] finds very few traces of the historian’s direct influence on the style of the great orator. If, indeed, Demosthenes imitated Thucydides, his own incomparable genius saved him from the imitation of his faults. The figures *Parissosis*† and *Paromoiosis*, the latter of which is neither more nor less than a pun; the wearisome opposition of *ἰδιὰ* and *δημοσίᾳ*, and the conceited antithesis which, in nearly eighty passages, arrays the difference, material, moral and metaphysical, between words and deeds, now in the shape of a bare abstraction, now in the collateral varieties ‡ of form of which the fundamental idea is in every

* *Anthol. Græc.* iv. p. 231.

† Marcellinus acknowledges for his client a limited partiality for this figure: *ἐξήλωσεν ἐπὶ ὀλίγον τὰς Γοργίου τοῦ Λεοντίνου παρισώσεις καὶ τὰς ἀντιθέσεις τῶν ὀνομάτων.*—*Vita Thucyd.*

‡ *E. g.* Intention and execution [*Δόγοι καὶ ἔργα*]: Expectation and

language susceptible—an antithesis inimitably taken off in the Menexenus*—are strangers to the pure taste of Demosthenes. Nor do we find that the orator's study of Thucydides led him to adopt those fantastic usages of neuter verbs, participles, adjectives, and complex syntactical combinations for single substantive nouns,† which Col. Mure's elaborate criticism traces to the influence of Antipho‡ on his pupil; or to substitute definitions for simple predicates,§ metaphysical || for physical agencies, and attributes ¶ for the persons by whom they are exercised—characteristic traits of the rhetorical portions of the historian's work. For the narrative style is terse and vigorous, and generally chaste, and comparatively exempt from the obliquities of taste engendered by the morbid and fantastic subtlety peculiar to the school of Gorgias, then in the ascendant. The favourable criticism of Mar-

fulfilment [Ἐλπίς καὶ ἔργον]: Profession and performance [Ὅνομα καὶ ἔργον].

* C. v.

† *E.g.* τὸ δεδιώς, τὸ θαρσοῦν. i. 36. τὸ εὐτυχές, ii. 44. τῆς γνώμης τὸ μὴ κατὰ κράτος νικηθέν' τῆς ξυμφορᾶς τῷ ἀποβάντι. ii. 87. τῷ αὐτίκα χρησίμῳ ὑμῶν τε καὶ ἐκείνων πολέμῳ. iii. 56.

‡ Cf. ANTIPHON, *de Cæde Herod.* 7: Ἐν τῷ ὑμετέρῳ δικαίῳ. 96: τὸ ὑμέτερον εὐσεβές. Cf. 79. Becker. Thucyd. speaks of Antipho, viii. 68.

§ *E.g.* i. 90: τὸ μὲν βουλόμενον καὶ ὑποπτον τῆς γνώμης. iii. 10: Ἐν τῷ διαλλάσσοντι τῆς γνώμης. vii. 68: Ἀποπλῆσαι τῆς γνώμης τὸ θυμούμενον. Cf. ii. 59, 61: Ἐν τῷ ὑμετέρῳ ἀσθενεὶ τῆς γνώμης. Cf. i. 142.

|| This must imply *some* reserve; but we shall search in vain in Demosth. for any parallel to the passage, vii. 45, where Poverty, License, Hope, Love, Chance, are personified and arrayed against each other. Cf. ii. 62, where Talent, personified, appears as an actor on the political arena. In v. 103, we find Hope again personified. By a still more ambitious development of the figure, Vengeance is personified, and even plays the injured party seeking redress. iv. 62.

¶ Demosth. would never have written, τὸ ὑμέτερον δέος βούλεται. THUCYD. iii. 14.

cellinus acknowledges the 'sophist's influence on the diction of Thucydides. Cicero compares the style of his speeches to Falernian of an excellent vintage, but of too recent a date to be sufficiently mellow for the palate [*Brut.* c. 83]. The broad distinction recognised by Tully between the style of history and that of oratory, allowed him fully to appreciate the high merits of the historian as a 'rerum explicator prudens, sincerus, gravis : non ut in judiciis versaret caussas, sed ut in historiis bella narraret.' *Orat.* 9. Indeed he elsewhere bestows the highest praise on the admirable vigour, rapidity, and condensation of his narrative [*de Orat.* ii. 13]; while, consistently with his own idea of the principles upon which public oratory ought to be founded, he warns the candidate for the honours of the Forum against imitation of his speeches. These he describes in the following terms: 'Ipsæ illæ conciones ita multas habent abditas obscurasque sententias, vix ut intelligantur : quod est in oratore civili vitium vel maximum.' *Orat.* 9.

The style of Demosthenes is not only negatively distinguished from that of the historian by the absence of the eccentricities above detailed; it is also marked by the fullest development both of structure and inflexion, of which the Attic tongue in the hands of its most consummate master was susceptible. That development*—the transition of the Old into the Middle Attic—displays itself in various forms, some of which, more or less common to the literature of the epoch, may be briefly mentioned here.

* DONALDSON, *New Cratylus*, p. 55. Marcellinus (*Vita Thucyd.*) notices Thucydides' predilection for archaic forms. Lysias, in his speech against Theomnestus, is obliged constantly to explain to the court the obsolete phraseology of the laws of Solon.

(1) The increasing prevalence of the middle forms of the verb.

(2) The predilection for deponents, especially deponents passive—which latter, though they *do* occur in Thucydides,* are far more common in Demosthenes; *e.g.* *Meid.* 46, *κεκόμισται χάριν*, ‘has received a favour,’ 1122, 26. *Τινί συμβέβλησαι πω*; ‘whom have you ever aided with a loan?’ *Meid.* 52. *Οὐχ ὁ ἐσκεμμένος*, ‘not the man who has considered’, 47; *λελύμανται τὸ ἵππικὸν ὑμῶν*, ‘he has injured your cavalry force,’ *cf.* p. 226; *ἂ πεπολίτευμαι*, ‘my political career,’ 486, 1; *ἂ τούτου τοῦ νόμου γεγράμμεθα*, ‘the points which I have censured as unconstitutional in this law.’ The list of such forms may be almost indefinitely extended.

(3) The use of the future middle in a passive or quasi-passive sense, probably for the sake of euphony. Instances of this occur in the old Attic: nine cases, at least, in different verbs, will be found in Thucydides: but it is more common in the later Attic. See PORSON, *Advers.* 222; PIERSON, *Mær.* 13, 367.

(4) Preference for the second in place of the first aorist passive, also for the sake of euphony; *e.g.* *συλλεγείς, ἀπαλλεγείς*, for *συλλεχθεῖς, ἀπαλλαχθεῖς*. VALCK, *ad Phæn.* p. 356, *sq.* 979; PORSON, *on Phæn.* 986; JELF, *Gr. Gr.* § 367, 3.†

(5) Substitution of the double ττ instead of σσ. This is a general characteristic of middle Attic. VALCK, *on Phæn.*

* iii. 90: *Ἐνέδραν πεποιημέναι*. vi. 36: *Πόλεμον καταλελυμένους*.

† Mr. JELF, *Gr. Gr.*, p. 309, says, the use of the infinitive with the article in the genitive, to denote an object, aim, or purpose, is an Attic idiom, ‘not usual in the old orators, but very usual in Demosthenes.’ It does, however, occur in Thucyd., at the very outset of his History, i. 4, *sub fin.* *Cf.* SOPH. *Ajax*—

Δραμοῦσα τοῦ προσωτάτω.

p. 149, but it also occurs in Aristoph., *e. g.* *θάλαττα*, HEMSTERH. *ad Plut.* 396; and is said to have been introduced by Pericles; MATTH. *Gr. Gr.* p. 8, fifth edition. Attic ears were very sensible of the harshness of the sigma, and Sophocles was deservedly ridiculed for the hissing line,—

Ἐς τὰς ἀδελφὰς τάσδε τὰς ἐμὰς χέρας.

(6) Substitution of *ῥρ* for *ρσ*, which the old Attic used in common with the Doric, Ionic, and Æolic. VALCK. *on Phœn.* p. 22. We find, however, *μυρρῖνῶν* and *μύρρῖνον* in ARISTOPH. *Ran.* 156, *Eq.* 364.

(7) Changes of form, such as *πλεύμων*, *γναφεύς*, for *πνεύμων*, *κναφεύς*, BRUNCK. *ad Aristoph. Plut.* 166; add to these *σὺν* instead of the older *ξύν*.

(8) Development of prepositions; and this in two respects.

(a) Less frequent use of cases without prepositions; *e. g.*, Demosthenes would not have written *τῇ τῶν ἐναντίων κακώσει*, without *ἐπὶ*, THUC. iii. 82.

(β) Extension of the meaning of some prepositions; *e. g.* *εἰς τοὺς Ἑλλήνας*, ‘with respect to,’ PLATO, *Symp.* 179, B; see STALLBAUM, *cf.* 219, D; *ἐπὶ*, ‘engaged with,’ *Rep.* 376, E; *ἡ μὲν ἐπὶ σώμασι γυμναστική*, *cf.* 408, B.

In Plato and Demosthenes, *διὰ* means ‘by help of,’ with accus. *e. g.* *Rep.* p. 352, C, *cf. Index Orat. Att. διά*.*

BUTTMANN (*Meid. Index*), remarks that Demosthenes uses *ὑπὲρ* in the sense of *περὶ*. It is just as if a Latin writer

* We cannot expect to find certain forms of linguistic development rigorously limited to particular eras. Much will depend on the bias of the writer; *e. g.* Thucydides and Lysias were contemporaries: Thucydides inclined towards the older, Lysias towards the later Attic. It will be observed, also, that the ‘*Rance*’ and ‘*Plutus*,’ quoted above, were the later—indeed, the ‘*Plutus*’ was the latest play of Aristophanes.

were to employ *super* instead of the more common *de*, as in Virgil's line :

'Nil *super* imperio moveor.'

(9) The following arrangement with regard to the article preponderates in Thucyd. : τὴν τάξιν τῶν ὀπλιτῶν. Xenophon prefers τὴν τῶν ὀπλιτῶν τάξιν.

(10) Omission of the article with οὗτος, *e.g.* in PLATO, *Rep.* 621, B. οὗτος μῦθος ἐσώθη. Stallbaum, however, inserts the article, 'in omnibus editionibus adhuc neglectum.' Cf. 399, C. *Symp.* 179, C. τοῦτο γέρας. Wolf had written, τοῦτο τὸ γέρας; but Stallbaum does not receive the article: he, however, considers γέρας as the predicate.

(11) Commencement of sentences with enclitics; *e.g.* DEM. *de Cor.* 240 : τινὰς δὲ καὶ . . . κατεστρέφετο.

(12) Elliptical use of ἄν with ὥσπερ; *e.g.* ὥσπερανεῖ. See JELF's *Gr. Gr.* § 430.

(13) New and more artificial forms of attraction; *e.g.* PLATO, *Rep.* 443, B. ἀρχόμενοι τῆς πόλεως οἰκίζουσιν. See STALLB. *ad l. c.*

(14) Intransitive sense of transitive verbs; *e.g.* παρακινεῖν, PLATO, *Rep.* 540, A, to shift one's ground. XEN. *Mem.* iv. 2, 35 : ἐπὶ τινι, to be highly excited at anything. DEMOSTH. 193, 27 : = νεωτερίζουσιν. Cf. ἀναστρέφειν, LIDD. *Lex.*

(15) Development of abstract nouns in place of combinations with the participle and article, the adjective and article, etc. Not, however, that the latter are disused; only they do not retain their awkward Thucydidean prominence. Thucydides would not have written, ἡ συνεχὴς καὶ καθ' ἡμέραν πολιτεία, *Orat. Att.* 1469, 11, for his daily conduct or deportment. οἷς γὰρ ἐστὶν ἐν λόγοις ἡ πολιτεία, 399, 8, *Totus vitæ cursus.* Ἡ προαίρεσις ἡ ἐμὴ καὶ ἡ πολιτεία διεπράξατο, 257, 7, my political administration.

VI. ABSTRACT AND CONCRETE TERMS are far more carefully distinguished in Greek than in English composition; a distinction which it is the more important to realise, owing to the undue license with which the former have been employed in modern English prose. In scientific works, such as the Ethics of Aristotle, abstract terms find an appropriate sphere; but in narrative and in speeches, and generally in all branches of composition dealing with matters of fact rather than with theory, the concrete notion represented by the verb, the adjective, or the participle, is employed where in English we should use the abstract noun. A few simple illustrations will suffice.

(1) Λεπτὰ δὲ καὶ ἀσαφὴ τοῦ θέρους· διάπυρος γὰρ ἡ γῆ οὕσα ἀφανίζει τὸ θερμὸν, ὃ ἔχουσιν. 'The traces of the hare are light and indistinct in summer; for *the extreme heat of the soil* obliterates their animal warmth.' XENOPH. Here the simple concrete phrase is substituted for the abstract terms in which the English idea naturally clothes itself.

(2) Οὐδὲν προὔκοπτον ἐς τὸ ἀπόλεσαι ἡμᾶς. 'They made no progress towards *our destruction*.' DEMOSTH.

(3) Τὸ μὲν γὰρ πόλεις μεγάλας εἰληφέναι καὶ χώραν πολλὴν ὑφ' ἑαυτῷ πεποιῆσθαι καὶ πάντα τὰ τοιαῦτα ζηλωτὰ μὲν ἐστίν, κ.τ.λ. 'The capture of mighty cities, the reduction of a vast territory,' etc. DEMOSTH.

(4) Τοῦ σώματος ἐστὶν ὑπηρετῆσαι τοῖς ὑπὸ τῆς ψυχῆς γνωσθεῖσιν. 'It is the duty of the body to minister to *the decisions of the mind*.'

(5) Σημεῖον δὲ ὅτι ἀληθὴ λέγω. 'A proof that I am telling *the truth*.'

(6) Δίκην δοῦναι τῶν πεπραγμένων. 'To suffer punishment for *his misdeeds*.'

(7) *Ταῦτα ἐαθέντα ἀπώλεσε Θράκην.* 'The neglect of those towns lost us Thrace.' DEMOSTH.

Metaphysical and abstract terms are constantly treated as agents in English composition; rarely so in Greek, except in the peculiar Thucydidean usages already mentioned.

Abstract nouns, as I have already mentioned, are much developed in the Attic of Demosthenes and Plato; in Thucydides they are rare; but this development is consistent with the adoption of the concrete form, whenever the context calls for it.

VII. DEFINITION OF CONTINGENCY.—Notions of contingency are much more clearly defined in Greek than in English style. Whenever the idea of contingency is implied by the context, yet without being *essential* to the true apprehension of the author's meaning, the Greek idiom generally gives, and the English generally denies, expression to it. This may be accounted for by the Greek love of abstract truth in and for itself, and by their clearer appreciation of all the conditions which can be conceived as modifying action. Of course, much depends on the genius of the writer himself. In some authors, statements are invested with a more positive and dogmatic form; others are more apprehensive of the limitations with which the modesty of nature softens the rigour of assertion.

The following passage occurs in a didactic treatise, giving directions for the conduct of a boar-hunt:—

Καὶ ἐὰν μὲν ἢ τὸ χωρίον καταφερὲς, ἐν ᾧ ἂν ἔχη αὐτὸν ἡ ἄρκυς, ταχὺ ἐξαναστήσεται.

An English writer, treating the same theme, would probably have said: 'If the spot *whereon the net detains* the boar is a slope, he will quickly recoil.'

Whereas, if we are to follow the Greek idiom, we must

translate: 'If the spot, *whatever* it be*, on which the net detains him,' etc. For the use of the conjunctive with *ἂν* and the relative, shows that the writer is describing an imaginary, and not a real scene; not a scene which is represented as having really happened, and which the author endeavours to pourtray as going on before the reader's eyes (in which case, the present indicative with *ὅς* might have been used); a scene whose external conditions present only a very vague and general uniformity, subject to all manner of modifying influences.

A little further back, in the same treatise, the writer, having assembled the hunters on the verge of the cover, proceeds as follows: *Πρώτον μὲν οὖν χρή ἐλθόντας, οὗ ἂν οἴωνται εἶναι, ὑπάγειν τὸ κυνηγέσιον* terms which the English idiom represents thus: 'On reaching *the spot where they suppose* the game to lie.' The Greek construction, on the other hand, with its characteristic subtlety of distinction, marks two points as indefinite, but lying within a certain region of conjecture: (α) The exact locality of the animal's lair; (β) The presumptions entertained by the hunters as to its situation.

This exactitude of language suggests a general rule to the translator: (α) In embodying the substance of a Greek passage in an *idiomatic* English version, it cannot be necessary to bring out those nice shades of distinction which are foreign to the complexion of English style;

* With the *conjunctive*, the force of *ἂν* is generally thrown on the conjunction or relative, which it renders indefinite, excluding the notion of any definite time, person, or place; e.g. *ὅς ἂν ποιῇ*, 'the man, *whosoever he is*, who'; *ὅς ποιεῖ*, 'the man who does.' With the *opt.*, the force of *ἂν* is thrown upon the *verb*; e.g. *ΞΕΝ. Mem. ii. 1, 23: ἐσθῆτα δι' ἧς ἂν μάλιστα ἡ ὥρα διαλάμποι*, 'may possibly shine through'; *διαλάμπη* would mean, 'through which, *whatever it may be*,' etc. JELF, *Gr. Gr.* § 428.

(β) Whereas, in rendering English into Greek, the utmost precision must be used in distinguishing what is hypothetical from what is real—what is contingent from what is actual.

The same remark applies to the various degrees of conditionality. When, for instance, *ἐάν* is employed with the conjunctive, a real contingency is implied: when *εἰ* is used with the opt., a mere supposition is intimated; *e.g.* *ἐάν τοῦτο λέγῃς*, 'if you *should* say this' [as I rather expect you will]; *εἰ τοῦτο λέγοις*, 'if you were to say' [which I hardly suppose you will]. In English, these degrees of conditionality can only be gathered from the context, and from the *animus loquentis*, which is chiefly indicated by emphasis in speaking, and by the poor expedient of italics* in writing.

In speaking of time, the frequentative notion is fairly developed in English, by the words *whenever*, *whenever*, *as often as*, etc. But ambiguous and contingent conceptions of time are treated with much less ceremony. If the translator construes *ὅταν* and *ἐπειδὴν* by 'whenever,' as often as he encounters them in a Greek text, he will give a very formal and pedantic air to his English.

In what are called 'final sentences' (*W. Gr. Gr.* § 155; *JELF*, § 805), the English follows the analogy of the Greek construction as regards the mood, or rather tense, of the verb depending on the principal verb; but it does not possess any machinery capable of distinguishing the immediate from the remote consequence with anything approaching the accuracy of the following passage:—Thucydides (iii. 22) states that the Platæans, on the escape of their

* So well termed, by Mr. Disraeli, 'the last resource of the forcible feebles.' See his remarks, in 'Coningsby,' on the italics in the late Mr. W. Croker's contributions to the *Quarterly Review*.

fellow-townsmen, φρυκτούς παρανίσχον ὕπως ἀσαφῆ τὰ σημεῖα ἢ καὶ μὴ βοηθοῖεν.

The Thebans, who were blockading the town, had, on the news of the escape, signalled to Thebes for succours: the Platæans instantly displayed counter-signals. The immediate result was, that their enemies' signals were rendered unintelligible; and the further consequence of this was that the Thebans sent no reinforcement to the besieging army. The conjunctive indicates the immediate, the optative the more distant result; *cf.* the analogous passage, EUR. *Hec.* 1121.

Some examination of the—

VIII. IDIOMATIC USAGES OF THE TENSES will elicit similar and still more characteristic points of contrast.

(a) The historical present has been naturalized in English narrative; which, however, has no equivalent for the pregnant and highly-dramatic opposition between the aorist and imperfect. In relating the escape of the Platæans, Thucydides employs this interchange with effect. The ladders having been planted against the wall, *ἔπειτα ψιλοὶ δώδεκα ξὺν ξιφιδίῳ καὶ θώρακι ἀνέβαινον, ὧν ἡγεῖτο Ἀμμέας ὁ Κοροΐβου καὶ πρῶτος ἀνέβη, μετὰ δὲ αὐτὸν οἱ ἐπομμενοὶ ἐφ' ἐκάτερον τῶν πύργων ἀνέβαινον, κ.τ.λ.*

'The transition,' says Arnold, 'from painting a scene to stating a fact, is marked by the variation of tense from ἀνέβαινον to ἀνέβη, the first represents [*sic*] the party in the very act of mounting the wall; the second records the fact that their commander was the first man who did mount it.' THUCYD. vol. i. p. 368. ἀνέβαινον, in the first of the above clauses, may be construed 'proceeded to mount'; in the second, 'mounted *in succession*'; for the notion of *succession* implies that of the *continuance* or *duration* of the scene.

Buttmann (*Gr. Gr.* p. 368) instances the following passage of XEN. *Anab.* v. 4, 24. Τοὺς μὲν οὖν πελταστὰς ἐδέξαντο οἱ βάρβαροι [they received them, momentary] καὶ ἐμάχοντο [and began fighting with them, duration], ἐπεὶ δ' ἐγγὺς ἦσαν οἱ ὀπλῖται, ἐτράποντο [they took to flight, momentary], καὶ οἱ πελτασταὶ εὐθὺς εἵποντο [pursued them, duration]. The momentary sense of the aorist is well illustrated by Stallbaum (*Plat. Rep.* 462, D; 406, D).

In the interchange of the Aorist with the historic present, a continued action is held before our eyes in the one tense, while the momentary action passes rapidly by in the other; e. g. καὶ ἀναλαμβάνουσί τε τὰ ὅπλα, καὶ οἱ Συρακόσιοι αἰσθάνονται καὶ ἐπαιώνισαν. THUCYD. vii. 83.

(β) The present and imperfect, as in Latin, frequently signify an attempt, e. g. τὰ μὲν Ὀτάνης εἶπε, τυραννίδα παύων [aboliturus], λελέχθω κάμοι ταῦτα. HEROD. iii. 81. τὰς δίκας, ὡς αὐτῶν οὔσας, ἠφίεσαν τοῖς ἐπιτρόποις. DEMOSTH. *Meid.* 23, E, 'They wanted to surrender my rights of action, on pretence that they now belonged to themselves by virtue of the proffered exchange of property.' A little above we find the words: εἰσεπήδησαν εἰς τὴν οἰκίαν ἀντιδιδόντες τὴν τριηραρχίαν. 'They abruptly entered my house with an offer of an exchange of the trierarchy.' 24, F, occurs a passage which exemplifies this usage of both tenses:—οἷός τ' ἦν πείθειν αὐτὸν, τὴν δίκην, ἣν καταδεδιητήκει, ταύτην ἀποδεδιητημένην ἀποφαίνειν, καὶ τοῖς ἄρχοντας μεταγράφειν καὶ πεντήκοντα δραχμὰς αὐτοῖς ἐδίδου. 'He was impudent enough to try to persuade him to declare the arbitration suit which he had decided against him, decided in his favour, and [to try to persuade] the Archons to falsify the entry; indeed he actually offered them fifty drachmas.' That this is the sense is clear from the context: for the speaker adds, οὐδετέρους ἐπειθεν. See BUTTM. *Meid. Index, Præsens*; STALLB. on *Plato, Menex.* 244, E.

ἦν πρόσθεν ἀπώλλυ, *perdere conabatur*. Cf. TAYLOR, *ad Lys.* p. 146.

(γ) Hence arises the use of the imperfect without ἄν, expressing an action which was not completed, but would have been under certain conditions; *e.g.* THUC. iii. 57. Οἵτινες Μήδων τε κρατησάντων ἀπωλλύμεθα, 'we who had been doomed if the Mede had conquered.' *Literally*, 'who were going to be ruined;' *cf.* viii. 86; ἐν ᾧ—Ἰωνίαν—εἶχον οἱ πολέμοι. The sense of *probability* inherent in these usages is still more clearly brought out in iv. 131. ἐπὶ λόφου καρτεροῦ ἰδρύθησαν, ὃν εἰ μὴ ἔλοιεν οἱ ἐναντίοι, οὐκ ἐγένετο σφῶν περιτελῆσις. 'They were secure against investment;' *literally*, 'There was not going to be any walling of them around.'

(δ) A pregnant form of the imperfect is used in Greek where in English we employ the present with a few explanatory or retrospective terms; *e.g.* PLATO, *Crit.* p. 47, D. ᾧ εἰ μὴ ἀκολουθήσομεν, διαφθεροῦμεν ἐκεῖνο καὶ λωβησόμεθα, δ τῷ μὲν δικάῳ βέλτιον ἐγένετο, τῷ δὲ ἀδίκῳ ἀπώλλυτο, 'which, according to our view of the matter, was always sure to improve in the good man, and to be destroyed in the wicked man.' The student of Aristotle will remember the retrospective use of the imperfect ἦν, by virtue of which the great Ethician assumes a proposition, the grounds of which he has previously worked out. Cf. PLATO, *Gorg.* p. 516, D. οὐκ ἀγαθὸς τὰ πολιτικὰ Περικλῆς ἦν=οὐκ ἔστιν, ὡς ἐφαίνετο. STALLBAUM, *on Plato, Phædrus*, 230. οὐ τότε ἦν τὸ δένδρον, fully elucidates this usage.

(ε) Presents are used as perfects, and perfects as presents, by a very significant interchange. Thus ἀκούω, πυνθάνομαι, γινώσκω, μανθάνω, ἤκω, οἶχομαι, τίκτειν=parentem esse, procreasse, are employed where we should use the perfect; *e.g.* PLATO, *Gorg.* p. 503, C, Θεμιστοκλέα

οὐκ ἀκούεις ἄνδρα ἀγαθὸν γεγονότα; EUR. *Bacch.* 1297.
 ἄρτι γινώσκεις τόδε; ἄρτι μανθάνω. 'Have you only
 lately been aware of this?' 'I have just heard of it.'

'A completed action,' says Mr. Jelf, 'is the foundation
 of the permanent state which naturally follows such com-
 pletion; hence we often translate a perfect by a present;
e. g. κέκτημαι, 'I have acquired' = 'I possess': τεθαύμακα,
 XEN. *Mem.* i. 4, 2, 'I admire': βεβούλευμαι, 'I have
 finished deliberating' = 'I am determined': ἔρρωμαι,
 'I have been strengthened' = *valeo*, 'am in health':
 ἔστηκα, 'I have placed myself' = 'I stand': and so
 ἐγρήγορα = 'I am awake': πεφόβημαι = 'I am in terror':
 πέποιθα = 'I trust': τέθηλα = 'am in bloom.' JELF, *Gr.*
Gr. p. 55.

Buttmann (*Meid.* 29, C) remarks that the three perfects
 in the following passage are used with considerable effect,
 as denoting the inevitable nature and summary infliction
 of the penalties mentioned. Demosthenes is describing
 the violence and outrage of Meidias: ὡς δέον, εἴ τις ὑβρι-
 σθεὶς ὑπὸ τούτου δίκης ἀξιοῖ τυχεῖν, καὶ μὴ σιωπᾶ, τοῦτον
 ἐξόριστον ἀνηρῆσθαι—καὶ λειποταξίου γραφὴν ἡλωκέναι,
 καὶ ἐφ' αἵματι φεύγειν, καὶ μονονοῦ προσηλωσθαι, 'and be
 all but crucified on the spot.' In 33, D, ἀνηρπάσθαι is used
 with similar force.

In the same sense, the 3rd sing. perf. imperat. is used
 to express a strong command or exhortation, so that the
 action is represented as already completed. XEN. *Mem.*
 iv. 2, 19, Ὅμως δὲ εἰρήσθω μοι κ.τ.λ., 'Let me say once for
 all.' PLATO, *Rep.* 562, init. τετάχθω ἡμῖν κατὰ δημοκρατίαν
 ὁ τοιοῦτος ἀνὴρ.

(ξ) Since the force of the aorist extends indefinitely
 over the whole range of past time, without reference to
 any single definite moment, it is naturally used to express
 an action which took place frequently in past time, or in

the statement of some general truth which operated at different indefinite moments of past time. The present tense signifies a general inductive proposition, without any especial reference to the particulars of the induction: while the aorist implies the general truth by the statement of the indefinite recurrence of the past instances; *e.g.* present, ὁ ἄνθρωπος θνητός ἐστίν aorist, PLATO, *Symp.* p. 188, B: ὁ μετὰ τῆς ὑβρεως Ἔρως—διέφθειρέ τε πολλὰ καὶ ἠδίκησεν Cf. HORACE: 'Non æris acervus et auri Ægroto domini deduxit corpore febres.' JELF, *Gr. Gr.* p. 59.

The aorist is used with effect in the celebrated passage of Demosthenes, so highly extolled by Longinus and Quintilian, where he describes the accessories which lend aggravation to outrage: οὐ γὰρ ἡ πληγὴ τὴν ὀργὴν παρῆστησεν ἀλλ' ἡ ἀτιμία 'It is not the mere blow which excites exasperation, but the indignity.' *Meid.* 21, C. Cf. *Olynth.* B. 10. μικρὸν πταῖσμα ἅπαντα ἀνεχαλτίσε καὶ διέλυσεν 'A slight stumble throws back and annihilates everything.' Stallbaum (*on Plato, Phædrus*, 232, E) fully illustrates this usage. See also his note on *Rep.* p. 550, B.

Mr. Jelf (*Gr. Gr.* p. 59), thus distinguishes the iterative force of the imperfect from that of the aorist: 'The imperfect signifies the repetition of an action at some definite time or times marked out by the action to which the imperfect always refers, and therefore the frequency signified is not so general as that of the aorist, DEMOSTH. p. 834, 65: Καὶ ὑμεῖς μὲν [sc. δικάσται] οὐδὲ τῶν εἰς ὑμᾶς ἀμαρτανόντων ὅταν τινὸς καταψηφίσῃσθε, οὐ πάντα τὰ ὄντα ἀφείλεσθε, ἀλλ' ἡ γυναικας ἡ παιδί' αὐτῶν ἐλέησαντες μέρος τι κάκεινους ὑπελείπετε. Here the aorist ἀφείλεσθε is used because the action is supposed to have taken place an indefinite number of times; while in the imperfect ὑπελείπετε, the action is supposed to have taken place only as often as the former action took place.' From this sense of the aorist

its usage in similitudes naturally flows. The Latin perfect is used with the same significance.

The momentary force of the aorist is often used to express a command in the shape of a question; *e.g.* XEN. *Cyr.* ii. 1. 4: *τί οὖν οὐ καὶ τὴν δύναμιν ἐλεξάς μοι;* 'Quin igitur tu mihi recenses' = *Tell me directly.* PLATO, *Phæd.* p. 86, Δ. *εἰ οὖν τις ἡμῶν εὐπορώτερος ἐμοῦ, τί οὐκ ἀπεκρίνατο;* 'is quam celerrime respondeat.'

(η) The future often expresses necessity—*shall*—*must*: XEN. *Cyr.* iii. 3. 52, *νόμους ὑπάρξαι δεῖ τοιούτους δι' ὧν τοῖς μὲν ἀγαθοῖς ἐλεύθερος ὁ βίος παρὰσκευασθήσεται*, 'shall be provided.' PLATO, *Rep.* p. 372, Δ. *ἐπελαθόμην ὅτι καὶ ὄψον ἔξουσιν* 'I forgot that they must have something where-with to relish their food.'

'The notion of the momentary completion of the future action, which in Latin is expressed by the Futurum Exactum, or 3rd future, is expressed in Greek, in dependent clauses, by the aor. conjunct. with a conjunction compounded with *ἀν*, as *ἐάν*, *ἐπειδὰν*, *πρὶν ἂν*, etc.; *e.g.* *εἰὰν τοῦτο γένηται*, *si hoc factum fuerit*: the aorist expressing completion, the conjunctive futurity. But, in a principal clause, the idea of this tense is expressed by the aorist, either leaving out the notion of futurity, or supplying it from the context; or by the simple future, leaving the notion of completion to be supplied from the context: *ὅταν ταῦτα γράψῃς, πορεύσομαι*, 'cum epistolam scripseris, profectus fuero'; *ἐὰν ταῦτα λέξῃς, ἤμαρτες*, 'You will have erred.' JELF, p. 65.

The 3rd future is sometimes used for the simple future, to express more vividly an immediate result. ARISTOPH. *Plut.* 1201: *πάντα σοι πεπράξεται*, 'all shall be done at once.'

IX. IDIOMATIC USAGES OF THE PARTICIPLE.—The par-

ticiples is one of the most important and flexible instruments of Grecian composition. It expresses, as a brief notice of its principal usages, in its gerundial sense, will show, all the syntactical modifications of the subordinate or accessory verb.

(α) TIME.—XEN. *Mem.* i. 2, 22 : Πολλοὶ τὰ χρήματα ἀναλώσαντες—κερδῶν—οὐκ ἀπέχονται *after they have squandered their fortunes.*

(β) CAUSE.—Οὐ ποιοῦνται τὴν πορείαν σπανίζοντες ποιηρῶν. ISOCR. *περὶ Ἀντιδ.* 239. 'They do not take the voyage *because they are in want of* profligate instructors,' but for other reasons which he proceeds to allege.

(γ) CONDITIONS.—Οὐδὲ λεκτέον νέφ' ἀκούοντι, ὥς ἀδικῶν τὰ ἔσχατα οὐδὲν ἂν θαυμαστὸν ποιού' ἀδικῶν = εἰ ἀδικοῦ' 'if he commits the most serious offences.' PLATO, *Rep.* 378, B. Cf. STALLBAUM on *Rep.* 452, C. : Εἰς τὴν τοιαύτην μεταβολὴν γενομένην = εἰ γένοιτο.

(δ) LIMITATIONS.—Ὡς ὀλίγα δυνάμενοι προορᾶν ἄνθρωποι περὶ τοῦ μέλλοντος πολλὰ ἐπιχειροῦμεν πράττειν. XEN. *Cyr.* iii. 2, 15. 'Although we are able to foresee but few events.' καίτοι, καί, περ, καὶ ταῦτα, are often used to emphasise the limitation.

(ε) MEANS.—XEN. *Cyr.* iii. 2, 25 : Ληϊζόμενοι ζῶσι 'Raptu vivunt.' ISOCR. p. 241, D. : Τοὺς Ἑλληνας ἐδίδασαν, ὃν τρόπον διοικούντες τὰς αὐτῶν πατρίδας καὶ πρὸς οὓς πολεμοῦντες μεγάλην τὴν Ἑλλάδα ποιήσειαν. 'By what method of home administration and foreign war.'

(ζ) MODE OR MANNER.—Λαθὼν, φθάσας, ἀνύσας, φέρων [summo studio], ἄγων, λαβὼν, ἔχων, in the sense of *with*; also the colloquial forms τί ληρεῖς ἔχων; 'you trifle so.' PLATO, *Gorg.* p. 490, E. : Ποῖα ὑποδήματα φλυαρεῖς ἔχων; 'What shoes are you thus constantly chattering about?' ARISTOPH. *Nub.* 509 : Τί κυπτάξεις ἔχων περὶ τὴν θύραν; 'Why do you keep stooping at the door?'

It is often used where in Latin we should have either the participle passive agreeing with the substantive, or the relative with the verb; *e. g.* ISOCR. *Antid.* p. 206: Λόγον διέδωκα γράψας 'I distributed an essay *which I had written.*'

The future participle often expresses *purpose*; *e. g.* XEN. *Hell.* vii. 1, 39: Οἱ Θηβαῖοι συνεκάλεσαν ἀπὸ τῶν πόλεων ἀκουσομένους τῆς ἐπιστολῆς 'The Thebans summoned deputies from the states, *to hear the letter.*' Οἱ δὲ ἀπεκρίναντο, ὅτι οὐκ ὁμούμενοι ἀλλ' ἀκουσόμενοι πεμφθείσαν 'But they replied, that they had been *despatched, not to take oaths, but simply to hear the letter.*'

The participle usually expresses the accompaniments of an action; but it sometimes embodies the leading notion, while the accompaniment is expressed by the finite verb; *e. g.* SOPH. *Elect.* 345. Stallbaum points to several instances of this in Plato; among others, *Rep.* p. 495, D., where ἐφέμενοι = ἐφίενται. Cf. *Euthyd.* 289, C.: κекτημένους = κекτηῖσθαι. See his Indexes to Plato.

One participle implying the *means*, is often dependent upon another implying the *time*, or some other of the participial notions mentioned above. One conception is thus interwoven with another, with admirable conciseness, and without any confusion; *e. g.* PLATO, *Rep.* p. 366: Δίκαιοι μὲν γὰρ ὄντες ἀξήμιοι μόνον ὑπὸ θεῶν ἐσόμεθα, τὰ δ' ἐξ ἀδικίας κέρδη ἀπωσόμεθα. ἄδικοι δὲ κερδανούμεν τε καὶ λισσόμενοι ὑπερβαίνοντες καὶ ἀμαρτάνοντες, πείθοντες αὐτοὺς ἀξήμιοι ἀπαλλάξομεν 'For *if we are just* [condition], we shall, it is true, escape punishment at the hands of the gods: but we must renounce the profits accruing from injustice; while if we are unjust, we shall not only make these gains, but also, *by putting up prayers* [means] *when we transgress and sin* [time], we shall, *by persuading* [means] the gods, get off unscathed.'

When participles expressing different notions are thus coupled together, *καί* is not used ; as in the above passage, where *καί* is not inserted between *λίσσόμενοι* and *ὑπερβαίνοντες*—one of which expresses the *means*, and the other the *occasion*—while it is inserted between *ὑπερβαίνοντες* and *ἀμαρτάνοντες*, both of which express the same notion. A similar passage occurs in *Menex.* 249, where *διδούσα* depends on *ἀναμνησκουσα*, and *κεκοσμημένον* on *ἄρξοντα*. v. STALLB. *ad locum*, and his *Index ad Platon.* vol. iv. ‘Participia cumolata.’

X. ILLUSTRATIONS OF THE MIDDLE VOICE.

I. ACTIVE — *Objective sense.*

1. *Σκοπεῖν* To look at.
2. *Τιθεῖναι* To place.
3. *Θύειν* To sacrifice (of the officiating priest). XEN. vii. 1, 40.
4. *Διοικεῖν* Chiefly of external arrangement.
5. *Ποιεῖν λόγον* To write a speech. LIDD. *Lex.*

I. MIDDLE — *Subjective sense.*

1. *Σκοπεῖσθαι* To consider.
2. *Τίθεσθαι* To place before the mind, *i. e.* to think. EUR. *Phæn.* 872. ÆSCH. *P. V.* 247.
3. *Θύεσθαι* To sacrifice for one's own objects ; *e. g.* of a general who orders a sacrifice. XEN. *Anab.* ii. 1, 9 ; iv. 3, 9.
4. *Διοικεῖσθαι* Chiefly of mental arrangement. The middle is not frequent in Plato. See AST, *Lex. Platon.* But the Index to the *Orat. Att.* fully illustrates this sense of the middle.
5. *Ποιεῖσθαι λόγον* To make a speech, to harangue.

ACTIVE.

6. Σπένδειν To pour out a libation. XEN. *Anab.* iv. 3, 13.
7. Πειρᾶν χωρίου To attempt a position. *But the active is not common; and the active and middle significations often coincide, as they do in ὀρίζειν and ὀρίζεσθαι.* LIDD. *Lex.*
8. Ἰδεῖν To see with the eye of the body.
9. Μισθὸν προτείνειν To hold out a reward. LIDD. *Lex.*
10. Σταθμᾶν To measure by rule. EUR. *Ion.* 1137.

MIDDLE.

6. Σπένδεσθαι To make a truce. XEN. *Anab.* i. 9, 7.
7. Πειρᾶσθαι τινος Periculum rei facere. XEN. *Anab.* iii. 2, 38. The active form is almost unknown to Plato. v. AST, *Lex. Platon.*
8. Ἰδέσθαι To see with the eyes of the mind. ÆSCH. *Ch.* 406.
9. Μισθὸν προτείνεσθαι To claim a reward. HEROD. ix. 39.
10. Σταθμᾶσθαι To measure mentally = to calculate, 'without actual measurement.' LIDD. *Lex.* HEROD. ii. 150. ix. 37.

II. ACTIVE — *To be in a state.*

1. Πολιτεύω To be a member of a free state, opposed to a monarchy. XEN. *Anab.* iii. 2, 26.

II. MIDDLE — *To act the part of a character.*

1. Πολιτεύομαι To act as a member of a free state = play the politician, opposed to ἰδιωτεύειν. ÆSCHIN. 27, 32. *The deponent is the more common form,*

ACTIVE.

MIDDLE.

and often usurps both meanings. LIDD. *Lex.*

The active is not recognised in the *Index Orat. Att.*; nor in *AST, Lex. Platon.*; nor in the *Index Isocrat.*

2. In many of these verbs the middle soon became the prevalent form, because it implied the more comprehensive notion; and thus the active form was often dispensed with; e.g. *εὐτραπελεύεσθαι, πονηρεύεσθαι,* ἀκρατεύεσθαι, ἀνθρωπεύεσθαι, κ.τ.λ.*: while those verbs which only signify a state, and not the mental character arising therefrom, are used solely in the active; e.g. *πρωτεύω, ἀριστεύω, βασιλεύω, πομπεύω, κ.τ.λ.* But no theoretical principle can account for the fluctuations of usage,

‘Quem penes arbitrium est, et jus et norma loquendi.’

Thus the active only of *πρεσβεύω* occurs in the *Orat. Att.* (see *Index*), including Isocrates (see *Index Isocrat.*). *πρεσβεύομαι* occurs in Plato (*Legg.* iii. 698, D.), in the sense of *legationem mitto*. In Thucydides, *πρεσβεύομαι* means *legationem mitto*, i. 92, iv. 41; but it regains the sense of *πρεσβεύω, legatus sum*, v. 39.

* Mr. Jelf (*Gr. Gr.*, p. 18) is mistaken in opposing *στρατεύεσθαι*. LIDD. *Lex.* recognises no such distinction in classic usage. SCHNEID. *Index Xen.* vol. ii. gives exactly the same sense to the middle and active forms in Xenophon. *AST, Lex. Platon.*, does not in any way distinguish them, except that the middle is the more common form in Plato; while in the *Index Orat. Att.* the active form is unknown. Mr. Jelf also instances *βλακεύεσθαι* and *πονηρεύειν* both, however, are totally ignored by LIDDELL'S *Lex.* *βλακεύω* and *πονηρεύομαι* only being sanctioned by classic usage. Nothing is more dangerous in scholarship, than theory and analogy unchecked by observation.

III. In many of the following instances the reflexive notion of the middle voice is conspicuous; in others it is difficult to recognise. I will not pretend to trace it with the subtlety of some grammarians, 'contentionis cupidiores quàm veritatis,' 'more studious of contrast than reality.'

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| <p>1. <i>Μισθοῦν</i> locare=to let out for hire; <i>Μισθῶσαι νηὸν τριακοσίων ταλάντων ἐξεργάσασθαι</i> HEROD. ii. 180. Locare ædem exstruendam.</p> <p>2. <i>Αἰτεῖν</i> To ask.</p> <p>3. <i>Δανεῖν</i> To lend.</p> <p>4. <i>ὑποτιθέναι τὴν οἰκίαν</i> DEM. 842, 8): To mortgage one's house. <i>Ταλάντου</i> For a talent. ÆSCHIN. 68, 25.</p> <p>5. An epigram (<i>Anal. Br.</i> i, p. 175) describes a blind man carrying a lame one, as
 <i>πόδας χρήσας,</i>
 <i>Lending feet and</i></p> | <p>1. <i>Μισθοῦσθαι</i> conducere = to hire. <i>μ. νηὸν ἐξοικοδομῆσαι</i> Conducere ædem ædificandam. HEROD. v. 62. <i>μ. τινα ταλάντου</i> To engage his services at a talent a year. HEROD. iii. 131.</p> <p>2. <i>Αἰτεῖσθαι</i> To borrow money. <i>Orat. Att.</i> 32, 46. VALCK. <i>Amm.</i> 13. <i>Menand.</i> p. 165, <i>ed. Mein.</i></p> <p>3. <i>Δανείζεσθαι</i> To get lent = to borrow. <i>ἐπὶ μεγάλους τόκους</i> (DEMOS. 13, 19, at high interest.</p> <p>4. <i>Οἱ ὑποθέμενοι</i> (DEMOS. 841, 20): The mortgagees=those who have advanced money on a mortgage.</p> <p><i>ὄμματα χρῶσάμενος,</i>
 <i>borrowing eyes.</i></p> |
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- So also, *ἔχρησε* Of the god who gave the response.
6. *Τιμωρεῖν τινι* To help a man.
7. *Λεῖπειν* To leave.
8. *Ἀμύνειν τινι* (THUC. vi. 80): To defend another.
9. *Φέρειν* To carry off.
10. *Θείνει νόμους* Of a despot who makes laws binding on others.
- XEN. *Mem.* iv. 4, 19, *ὅτι οἱ ἄνθρωποι τοὺς ἀγράφους νόμους ἔθεντο* Ἐγὼ μὲν θεὸς οἶμαι τοὺς νόμους τούτους τοῖς ἀνθρώποις θείνειν.
11. *Ἐγγυᾶν θυγατέρα τινι* (HEROD. vi. 57): To
- ἐχρήσατο* Of the votary who consults the oracle.
6. *Τιμωρεῖσθαι* To help oneself.
7. *Μνημόσυνα λείπεσθαι*. To leave memorials behind one on dying—generally in aor. HEROD. vi. 109.
8. *Ἀμύνεσθαι* To defend oneself: with collateral notion of requital or revenge.
9. *Φέρεσθαι τὰ πρῶτα* To win and hold the first prize. 'The middle is used of everything one gets for oneself; emphatically, for one's own use and profit, which one takes and carries to one's own home.' LIDD. *Lex.* *Φέρειν*. A, v. 3.
10. *Θέσθαι νόμους* Of a legislator who makes laws binding on himself as well as others.
11. *Ἐγγυᾶσθαι θυγατέρα παρὰ τινος* (HEROD.

betroth one's daughter to any one.

vi. 130): To accept an offer of marriage for one's daughter.

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| 12. Στέλλω Mitto. | 12. Στέλλομαι Proficiscor. |
| 13. Εὐωχεῖν τινα To give a man a good dinner. | 13. Εὐωχεῖσθαι To enjoy a good dinner. |
| 14. Περαιοῦν τινα ποταμόν To ferry a man over a river. | 14. Περαιοῦσθαι To cross over oneself. |
| 15. Πορεύειν τινα To conduct a man. | 15. Πορεύεσθαι Proficisci. |
| 16. Ἀγάλλειν τινα To honor a man. | 16. Ἀγάλλεσθαι To plume oneself. |
| 17. Ὀνομάζειν To name. | 17. Ὀνομάζεσθαι παῖδα To have a son named.
LIDD. <i>Lex. Herm.</i> ad CED. R, 1014. |
| | 18. Κεῖρασθαι To have oneself shaved. ЛОВЕЦК, <i>Phryn.</i> 319. Καρῆναι, Of a sheep, implying a passive notion, the animal being regarded as an involuntary patient. |
| | 19. Ἐκδιδάσκεισθαι παῖδας EUB. <i>Med.</i> 295. To have one's children well taught. |
| 20. ἄλλου πατρός ἑαυτὸν παραγράφειν (DEMOST. 1013): To enrol oneself with a wrong father's name. | 20. Παραγράφεσθαι τινα δαιτητήν (DEMOSTH. 1013, 4): To have a man registered as an arbiter: also γραφήν, |

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| | To take exception to
an indictment. DEM.
939, 11. |
| 21. Νέας ἀπέγραφον οἱ γραμματισταί. The clerks made a list of the ships. HEROD. vii. 100. | 21. Παρέπλεε — ἀπογραφόμενος [νέας]. Commanding a list of the ships to be made out. HEROD. vii. 100. |
| 22. Γαμῆν Ducere uxorem. Of the husband. | 22. Γαμείσθαι Nubere. Of the wife. Thus Martial says,
'Uxorī nubere nolo meæ.' |
| 23. Ἐπιψηφίζειν To put to the vote. | 23. Ἐπιψηφίζεσθαι To vote. |
| | 24. Κόπτεσθαι, τίλλεσθαι, τύπτεσθαι τινα To mourn for any one. HEROD. ii. 42, 61, 132. |
| 25. Δικάζειν. To try a cause. | 25. Δικάζεσθαι To go to law. THUCYD. i. 77; i.e. To get a cause tried. |
| 26. Νέμειν. To distribute. | 26. Νέμεσθαι To distribute among one another. BUTTM. Gr. Gr. § 135, 7. |

XI. COMPARATIVES.—That subtle perception of the laws of proportion which is a prominent trait of the Greek mind, led to the frequent use of comparative where the Englishman employs positive terms; e.g. (HEROD. iii. 145), Τῷ τυράννῳ ἦν ἀδελφεὸς ὑπομαργότερος 'Hebetioris ingenii,' 'rather stupid.' i. 116. ἐδόκεε ἡ ἀπόκρισις ἐλευθερωτέρῃ εἶναι 'It seemed rather a cool reply.' 'Justo libe-

rior.' It may often be rendered by *too*, *very*, *slightly*, etc.

If any two properties of the same object are compared, they are signified by the comparatives of their proper adjectives, and connected by *ἢ*, e.g.; *Θάττων ἢ σοφώτερος* 'Rather rash than prudent'—'too rash to be prudent.'

If the subject at one time is compared with itself at another, so as to signify an increase in degree, the genitive of the reflexive pronouns *ἐμαυτοῦ*, *σεαυτοῦ*, *ἐαυτοῦ*, is used, accompanied by *αὐτός*. *ΤΗΥC. iii. 11*, *δυνατώτεροι αὐτοὶ αὐτῶν ἐγίνοντο* 'They were becoming more and more powerful.' The superlative is used to mark that the subject possesses the quality in the highest degree. *ΞΕΝ. Mem. i. 2, 26*, *ὅτε δεινότατος σεαυτοῦ ἦσθα* 'When you surpassed yourself so completely.'

When the incompatibility of two objects is denoted, the comparative of the adjective is used with *ἢ κατὰ*, or, more rarely, *ἢ πρὸς* e.g. *ΤΗΥC. vii. 75*, *μεῖζω ἢ κατὰ δάκρυα πεπονθότας* 'Sufferings too terrible for tears'; cf. *LIVY, xxi. 29*, 'prælium atrocius, quam pro numero pugnantium; editur;' 'the battle was fought with an obstinacy disproportioned to the number of the combatants.' Sometimes an infinitive is added by way of further definition. *ΠΛΑΤΟ. Cratyl. p. 392, A.*, *Ταῦτα μεῖζω ἐστὶν ἢ κατ' ἐμὲ καὶ σὲ ἐξευρεῖν* 'Too difficult for you* and me to discover.'

XII. THE DEMONSTRATIVE.—The Greek construction of clauses brings out the demonstrative with a degree of precision which would be thought extremely stiff and pedantic in English; e.g. *Βούλεται, ὃ τῆς νυκτὸς εἶδεν ἐνύπνιον, τοῦτο διηγῆσθαι* 'He wishes to describe the dream

* The Greek, like the Latin, idiom reverses the rule of modern courtesy.

which he saw at night.' "*Ὅπως ἡβούλοντο, οὕτω τὸν πόλεμον κατέθεντο*.' They concluded the war on their own terms.' Even where no special emphasis is required, the pronoun is inserted: *e.g.*, DEMOSTH. *Androt.* 33, *Bekk.*, *ἦδει γὰρ, οἶμαι, τοῦθ'*, *ὅτι, κ.τ.λ.*, where we should merely say, 'He was aware, I conclude, that.' See JELF, *Gr. Gr.* § 836, 5, *Obs.* 3.

XIII. DATIVUS ETHICUS.—This is an usage of the personal pronouns implying that the person has some peculiar interest in the action, and expressing this conception with much brevity and significance: subject, however, to almost indefinite variations of meaning according to the context. The construction is apparently elliptical: and, perhaps, it was originally an emphatic colloquial form. PLATO, *Rep.* 389, D, *Τί δέ, σωφροσύνης ἄρα οὐ δεήσει ἡμῖν τοῖς νεανίαις*; 'Once more, will not *our* young men need to be temperate?' 343, A, *ἡ τίτθῃ οὐκ ἀπομύττει δέομενον, ὅς γε αὐτῇ οὐδὲ πρόβατα οὐδὲ ποιμένα γιγνώσκεις*. 'So that *in consequence of her neglect* you cannot even distinguish between sheep and shepherd.' 431, B, *Ἀπόβλεπε τοίνυν πρὸς τὴν νέαν ἡμῖν πόλιν*. 'Now turn your eyes towards *our* new state.' *Sophista*, 229, E, *Ὅταν αὐτοῖς ἐξαμαρτάνωσί τι*. 'Whenever their children do anything to displease *them*.' cf. XEN. *Cyr.* i. 32, *ὥς καλὸς μοι ὁ πάππος*. 'How handsome *my* grandfather looks.' SOPH. *Aj.* 1128, *Τῷδε δ' οἴχομαι*. 'As far as *he* is concerned.'

XIV. The Attic predilection for indirect assertion substitutes *εἰ* for *ὅτι*, after verbs expressing mental emotion, such as astonishment, when the object of the emotion is to be represented as something rather possible or conceivable than real. PLATO, *Rep.* p. 343, E, *Τόδε ἐθαύμασα, εἰ ἐν ἀρετῇ τίθῃς μέρει τὴν ἀδικίαν*. 'I did wonder at your

ranking injustice under the head of virtue.' Here it is used of an assertion already made: but the speaker who professes his surprise, seems to intimate he can hardly believe it has been made. It is common after *θαυμάζω*, *δεινόν ἐστι*, *αἰσχρόν ἐστι*, *ἄχθεσθαι*, *μέμφεσθαι*, *ἀγαπᾶν*, *φθονεῖν*, *αἰσχύνεσθαι*, etc.

GREEK PROVERBS.

XV. Whatever theory of proverbs we embrace—whether we regard them as affording some real insight into the manners and character of a people: or accept Lord John Russell's definition, which ascertains them to consist of 'one man's wit and all men's wisdom,'—some knowledge of the current classical *παροιμιαί* must be held essential to the translator.

1. *Ξυρεῖν λέοντα*: 'To beard the lion.' LIDD. *Lex.* compares the vernacular 'to bell the cat.' PLATO, *Rep.* 341, C. evidently alluding to a formidable enterprise.

2. *Ἡλιξ ἥλικα τέρπει* *Rep.* 329; ERASM. *Adagg.* i. 2, 20; CIC. *de Senect.* 3. 'Pares cum paribus veteri proverbio facillimè congregantur.'

3. *Τοῖς πλουσίοις πολλὰ παραμύθια* PLATO, *Rep.* 329, E.

4. *Γραῶν ὕθλος* (PLATO, *Rep.* 350, E.): 'Old women's tales.' 'Aniles fabellæ.' CICERO. 'Veteres aviæ.' PERSIUS.

5. *Τὸ δοκεῖν καὶ τὴν ἀλάβειαν βιάται* (PLATO, *Rep.* 365, C): 'Semblance overpowers reality.' 'Dictum Simonidis,' STALLB.

6. *Ἀρχὴ ἡμῖν παντός* *Rep.* 377, B.

7. *Δώρα θεοῦς πείθει* (*Rep.* 390, E): Plato apparently quotes Hesiod. Cf. EUR. *Med.* 934; OVID, *de Art. Am.* iii. 653.

8. Φοινικικόν τι [ψεύδος] (*Rep.* 414, C) : A myth, such as Livy describes—'Poeticis magis decorum fabulis quam incorruptis rerum gestarum monumentis.'

9. Κολοφῶνα ἐπιθεῖναι 'Fastigium imponere operi.' 'To put the finishing stroke to a work.' *ΕΥΤΥΗΔ.* 101, E.

10. "Ἵδραν τέμνειν (*Rep.* 426, E) = ἀνήνυτον πονεῖν *Rep.* 531. Horace explains the allusion :—

'Non Hydra secto corpore firmior
Vinci dolentem crevit in Herculem.'

11. Χαλεπὰ τὰ καλά' *Rep.* 435, C; *Cratyl.* 384, A; quoted also by *ARIST. Eth. Nicom.*

12. Χρυσοχοεῖν (*Rep.* 450, B) is variously interpreted as meaning (1) 'To embark in a bubble speculation as a gold-hunter' (*STALLB. ad loc.*). (2) 'To do anything rather than the matter in hand.'

13. Εὐχαῖς ὁμοία νομοθετεῖν 'Visionary legislation.' *Rep.* 456, C. Εὐχὴ δοκεῖ εἶναι ὁ λόγος 450, D. *Vid. STALLB. ad loc.*

14. Πλέον ἤμισυ παντός' *Rep.* 466, C, quoted from *HERODOTUS, Op. et D.*, 40.

15. Οὐδ' ἂν ὁ Μῶμος μέμψαιτο 'Not even the very genius of criticism could censure.' *Rep.* 487, A. Horace alludes to Aristarchus as the standard of cynical criticism : 'Fiet Aristarchus.'

16. 'Ἐπὶ πλουσίων θύρας ἵεναι' Said of the whole tribe of quacks and soothsayers [ἀγύρται καὶ μάντεις] who tried to palm their impositions on the rich. *Rep.* 364, B. See *STALLB.'s. note*, and especially *RUHNK. ad Timæum*, p. 10.

17. 'Ἡ Διομηδεῖα λεγομένη ἀνάγκη' *Rep.* 493, D.

Meaning : absolute compulsion. *Origin* : unknown.

18. Τὰ μεγάλα πάντα ἐπισφαλῆ' 'All great things are hazardous.' *Rep.* 497, D.

19. Οἷα περ ἂ δέσποινα, τοῖα χά κύων' *Rep.* 563, C.; cf. *JUV.*, 'Maxima quæque domus servis est plena superbis.'

20. *Καπνὸν γε φεύγων εἰς τὸ πῦρ περιέπεσεν* alluded to by PLATO, *Rep.* 569, C, in a passage, of which the following is a version: 'and, according to the proverb, the commons flying from the frying-pan of the service of free men, will have fallen into the fire of a despotism exercised by slaves.'

21. *Ἀπάσας* [sc. *λαβὰς*] *διαφεύγειν οὐ ῥάδιον* 'It is hard to parry every thrust.' Metaphor from wrestling. PLATO, *Sophista*, 231, C.

22. *Οὐ τῇ ἐτέρᾳ ληπτέον* [sc. *τὸ θηρίον*], PLATO, *Sophista*, 226, A. Another illustration from the ring. 'The animal cannot be managed by the left hand.' The popularity of gymnastic exercises among the highest classes at Athens accounts for the numerous similitudes and proverbs drawn therefrom, in the way of familiar and picturesque allusion: allusion which the moral and social degradation of all connected with 'the ring' exiles from polite converse in England.

23. PLATO, *Phædrus*, 236, B. *Εἰς τὰς ὁμόλας λαβὰς ἐλήλυθας* also a pugilistic term. The meaning in this passage is: 'You have given as good a handle to censure.' Cf. *Phileb.* p. 13, D. Cf. 'Ansam præbere.'

24. Allusions drawn from *Τὰ τρία παλαίσματα* 'The three falls;' and *τὸ τρίτον πάλαισμα*, are frequent: the limited arena of the ring supplying obvious and multiplied images of the wide and checquered arena of life. *Phædrus*, p. 256, B; *Euthyd.* p. 277, C.

25. *Ἔοικεν ὁ λόγος καταβαλὼν πίπτειν* (*Euthyd.* p. 288, A; evidently a pugilistic term). 'The sophistical argument throws itself as well as its adversary.' It reminds us of the cynical comment on Mr. Croker's review of Macaulay's history: 'That it contemplated murder, and committed suicide.'

26. Ὀμόσε τῷ λόγῳ ἵεναι (*Rep.* p. 610, C): 'To grapple with the argument.' Drawn from the ring or the battle-field. RYHNK. on *Timæus*, p. 102, instances *Euthryphron*, p. 48, D; *Theæt.* p. 124, C; *Euthyd.* p. 224, B; cf. HOMER, *Il.* N, 337.

27. ΠΛΑΤΟ, *Sophist*, 249, D. Κατὰ τὴν τῶν παίδων εὐχὴν, ὅσα ἀκίνητα καὶ κεκινημένα. Commentators have either given up this passage in despair, like Stallbaum, or have reduced their readers to despair by the abortive subtlety of their explanatory efforts. Some approximation to the old schoolboy cheat, 'Heads, I win! Tails, you lose!' seems to transpire through the context.

28. Ὁ τὸν ποταμὸν καθηγούμενος ἔφη ἄρα δεῖξεν αὐτό (ΠΛΑΤΟ, *Theæt.* 200, E): 'The experiment itself will show.' [Solvitur ambulando.] It appears from the scholiast, quoted by STALLBAUM, *ad l. c.* that several persons were crossing a ford: the foremost was asked by a companion how deep the water was; to which he politely replied, 'The water itself will answer you.'

29. Ὅναρ ἐπλουτήσαμεν 'Our wealth was all a dream.' *Theæt.* 208, B.

30. *Theæt.* 181, B. Plato jocosely applies the term οἱ τὰ ἀκίνητα κινούμενοι, which in the Greek political vocabulary designated sacrilegious radicals of every hue and shade, as well as violators of private property, to the οἱ ῥέοντες. cf. *Legg.* iii. p. 684, E; viii. p. 843, A.

31. *Theæt.* 183, D. Ἰππέας εἰς πεδίον προκαλεῖ Σωκράτης εἰς λόγους προκαλούμενος. A phrase applied to those who give the enemy every advantage in a challenge. *Schol. ad l. c.*

32. Μυσῶν ὁ ἔσχατος. A proverbial expression for great contempt. *Theæt.* p. 209, B. CIC. *pro Flacco*, 27, 'Si quis despicatui ducitur, Mysorum ultimus esse dicitur.'

33. 'Τπέρου περιτροπή or περιστροφή, *literally*, the turning of the pestle; *proverb.* of one who is always going round and round in the same circle.

34. *Euthyd.* 292, E. 'Ατεχνῶς τὸ λεγόμενον ὁ Διὸς Κόρινθος γίγνεται' This proverb, whose origin is explained by MÜLLER, *Dor.* i. p. 88, is identical in meaning with the former. Cf. ARISTOPH. *Ran.* 442. ἀτεχνῶς is often used in quoting a proverb.

35. 'Ονος κάθου The meaning of this phrase, referred to in *Theæt.* 146, A, is partly illustrated by the context, partly by the scholiast, who says that Greek boys, when playing at ball [σφαιρίζοντες], used to set the loser on an ass.

36. [Ταῦτα] μᾶλλον αὐτὸν λέληθεν ἢ οἱ τῆς θαλάττης λεγόμενοι χόες 'He is as ignorant of all this as he is of the number of quarts the sea will fill, as the saying goes.' Proverb. of the immeasurable. *Theæt.* 173, D.

37. 'Αλεκτρυόνος ἀγεννοῦς δίκην ᾄδειν, πρὶν νενικηκέναι' *Theæt.* p. 164, C. Allusions to cock-fighting are very frequent in Attic authors: for the Athenians were as fond of it as was the late king of Oude.* See PLATO, *Hipp. Maj.* p. 295, D; *Legg.* vii. p. 789, B; ARISTOPH. *Acharn.* 166; *Vesp.* 1490.

38. Οὕτως εἰ Κρόνος (PLATO, *Euthyd.* 287, B): 'You are such a stupid dotard.' Cf. ARISTOPH. *Nub.* 926; *Vesp.* 1458.

39. Δίνον λίνφ συνάπτειν 'To be always at the same work.' LIDD. *Lex.* See PLATO, *Euthyd.* 298, C.

40. Ἐν Καρὶ ἔστω ὁ κίνδυνος (*Euthyd.* 285, C): 'Fiat experimentum in corpore vili.' Cf. LACHES, 187, B.

41. Τὸ σπάνιον τίμιον 'Quod rarum carum.' *Euthyd.* 304, B.

* *Private Life of an Eastern King.*

42. *Euthyd.* 222, C. "Ὡσπερ τὰ παῖδια τὰ τοὺς κορύδους [arks] διώκοντα· Proverb. of a difficult object of pursuit : a wild-goose chase.

43. Σοὶ εἰς κεφαλὴν! 'May your curses fall upon your own head'! Probably a vulgar expression, as the speaker makes an apology for its rudeness. *Euthyd.* 283, E.

44. Πρὸς δύο οὐδ' Ἡρακλῆς 'Not even Hercules is a match for two.' Alluded to in *Euthyd.* 297, C.

45. Οὐ χαμαὶ πεσεῖται ὃ τι ἂν εἴπῃς 'Whatever you may say will not be lost.' *Euthyphron*, 14, D.

46. Λέγεται γε συμβουλή ἱερὸν χρῆμα εἶναι (PLATO, *Theages.*, 122, B): 'Advice is a sacred ministry.' Aristotle recognises in the remonstrances of friendship one of the chief external means of moral *ἡσυχία*.

47. Πολλὰ ποιεῖν ἐκ τοῦ ἐνός. Said in jest of people who had broken anything into pieces, as the text* itself explains.

48. *Phædrus*, 241, B. Ὀστράκου μεταπεσόντος 'On the turn of a shell.' Proverbial of a sudden and unexpected vicissitude. It is alluded to in *Rep.* 521, C; where the contrast lies between play and serious pursuit: οὐκ ἂν εἴη τοῦτο ὀστράκου περιστροφή 'This is no frivolous question, like the turning of a shell;' or, as we should say, 'the fall of a die:' for the metaphor is drawn from a game of chance, called ὀστρακίνδα, described by LIND. *Lex. in voce*.

49. Proverbs so common as Κοινὰ τὰ τῶν φίλων, *Phæd. sub. fin.*; *Rep.* 423, E; Εἰ σοὶ φίλον οὐδ' ἐμοὶ ἐχθρόν, *Theæt.* 162, B, would hardly deserve quotation, did they not point to a significant contrast between Grecian and English life. Partly from the prevalence of social above domestic tastes and habits: partly from the Athenian disparagement of feminine dignity and virtue, and of the sanctity of marriage: partly from other causes† still more

* PLATO, *Meno*, 77, A.

† Among such, a chief place may be due to the influence of that

widely operative: Friendship is invested with singular prominence in classic life and literature. It almost divides the empire of romance with love. What English poet would embody in his fictions pictures like those of Nysus and Euryalus, Orestes and Pylades, Patroclus and Achilles? What English ethicist would interpolate, as Aristotle did, an elaborate dissertation on friendship in a treatise on moral science? Differences alike of laws and manners impressed a more domestic tone on Roman life: yet one of Tully's most polished effusions was an essay 'de Amicitia': and, while he was false to Terentia, he idolised Atticus.

50. Ἀσκέεται δὴ τὸ ἀεὶ τιμώμενον 'Whatever is honoured for the time being is practised.' *Rep.* 551, A. 'Honos alit artes, omnesque incenduntur ad studia gloria.' *Cic. Tusc.* i. 2.

51. Τὸ ἐμὸν ἐμοὶ λέγεις ὄναρ (*Rep.* 563, D): said of one who has been telling another exactly what he thought himself.

partial law of association, which Mr. Gladstone (*Church and State*) describes as 'the intermediate instrument of a secondary discipline'; which bound man to man by binding citizen to citizen; which, with all the energy of concentration, intensified, within a narrow area, at once patriotism, and the vital distinctions of Religion, Race, and Law:—the Providential antidote against the isolating and dispersive tendencies of the Fall; the temporary substitute for, and perhaps the herald of, the great catholic bond of Christianity. It will also be remembered, that no heathen religion preached the love of our neighbour—a cardinal doctrine of our faith; and in the early ages of pagan civilisation, we find abundant evidence that hostility was regarded as the natural relation, if not of man to man, at any rate of state to state. Under such conditions, how essential was the influence of strong personal friendships! With obvious qualification, the remark may apply to the Mosaic, as contrasted with the Christian dispensation. The strong affection of Jonathan and David belongs, characteristically enough, to the Old Testament.

52. Ταῦτα δὴ πάντα πρὸς τύραννον πονηρία τε καὶ ἀθλιότητι πόλεως, τὸ λεγόμενον, οὐδ' ἔκταρ βάλλει. 'Assuredly all these mischiefs, in their bearings on the corruption and misery of a state, do not, as the proverb says, *nearly come up to the mark of a tyrant.*' *Rep.* 575, C. See RUHNKEN, on *Timæus*, ἔκταρ.

53. Ἐπὶ κεφαλαῖς περιφέρειν (*Rep.* 600, D): said of the devoted admirers of Prodicus and Protagoras, 'who,' says Plato, 'hardly restrained themselves from carrying those philosophers about on their shoulders.' ERASMUS, *Chiliad.* iv. cent. 7, n. 98, p. 794.

54. The dice supply both the classical languages with numerous illustrations of vicissitude. Ὡσπερ ἐν πτώσει κύβων πρὸς τὰ πεπτωκότα τίθεσθαι τὰ αὐτοῦ πράγματα (*Rep.* 604, C): 'We ought to arrange our affairs to meet the emergency, like the player who moves his pieces according to the dice which he has thrown.' Cf. EUR. *Hipp.* 713; *El.* 644; TERENCE, *Adelph.* iv. 7, 21; EURIP. *Tel.* 3; ÆSCH. *Ag.* 33. So ἀναρρίπτειν κύβον, 'to cast the die.' VALCK. *Phæn.* 1135.

55. Γλυκὺς ἀγκών (*Phædr.* 257, E): the origin and meaning of this proverb is quite unknown: it is used to soften down something unpleasant. See STALLBAUM, *ad l. c.*

56. Οὐ πόλεμόν γε ἀγγέλλεις (*Phædrus*, 242, B): proverb. of people who bring good news. ERASMUS, *Adagg.* p. 527.

57. Ἐν ὕδατι γράφειν (*Phædr.* 276, C): proverb. of pains taken in vain. Cf. πλύνθον πλύνειν. Αἰθίοπα πλύνειν. πόντον σπείρειν.

58. Βάλλ' εἰς μακαρίαν *Hipp. Maj.* 293, A: TIMÆUS, *Lex. Platon.* describes it as an euphemism for Βάλλ' εἰς ᾧδου.

59. Λύκον ἰδεῖν. To see a wolf, i. e. to be struck dumb;

which was vulgarly believed to be the consequence of a wolf getting the first look at a man. *Rep.* 336, D; THEOCRIT. 14, 22; cf. Virgil. 'Mœrim vox fugit ipsa: lupi Mœrim videre priores.'

60. Λύκου πτερά 'Wings of a wolf.' Proverb. of things that do not exist—cf. 'pigeon's milk.' MEINEKE, *Com. Fragm.* 2, p. 245.

61. Ὀρνιθος γάλα (ARISTOPH. *Vesp.* 508, 1671): of any marvellous daintiness or good fortune.

62. Ὄνου λίθον ἀλoύντος (ARISTOT. *Problem.* 35, 3): 'When the millstone is grinding stone,' as it does when no grist is in the mill.

63. Ὄνου πόκαι, 'ass's wool,' i. e. good for nothing. AR. *Ran.* 186.

64. Περὶ ὄνου σκιᾶς 'For an ass's shadow,' i. e. for nothing at all. AR. *Vesp.* 191; cf. 'Alter rixatur de lanâ sæpe caprinâ.'

65. Ἀπ' ὄνου πεσεῖν, of one who gets into a scrape by his own clumsiness, with a pun on ἀπὸ νοῦ πεσεῖν AR. *Nub.* 1273; PLATO, *Legg.* 701, D.

66. Ὄνος πρὸς λύραν, or αὐλόν, of a dunce who can make nothing of music. MENAND. p. 134, MEINEKE.

67. Ὅτι πρὸς Ἀθηνᾶν [*sus Minervam*] of dunces who set themselves up against wise men. THEOCR. 5, 23.

68. Ὅτι ὑπὸ ῥόπαλον δραμεῖται Said of one who runs wilfully into destruction.

69. Παχὺς ὡς ἔκειτ' ἐπὶ στόμα (MENAND. p. 10), identical with

70. Βοῦς ἐπὶ γλώσση βέβηκε (THEOGN. 813; ÆSCH. *Ag.* 36): Said of people on whom some weighty reason enjoins silence, not without an intimation of bribery.

71. Βοῦς ἐν πόλει. Proverb. for strange events='a bull in a china shop.' BAST. *Ep. Cr.* p. 133.

72. Οὐ παντὸς ἐς Κόρινθον 'Non cuivis homini con-

tingit adire Corinthum.' HORACE. 'It is not every man who is lucky enough to visit Corinth.'

73. *Τρία Κάππα, Κάκιστα* sc. Cappadoces, Cares, Cilices.

74. *Πάλαι ποτ' ἦσαν ἄλκιμοι Μιλήσιοι* Said of people or states which have survived prosperity.

75. *Οὐ χρή λέοντος σκύμνον ἐν πόλει τρέφειν* (AΞ. *Ran.* 1431): Proverb. of the impolicy of allowing the son of an exiled tyrant to reside within the city.

76. *Τὴν ἀλώπεκα ἔλκει μετόπισθεν* 'He has a fox's tail — is a fox in disguise.' PLATO, *Rep.* 365, C; cf. Horace's 'Animi sub vulpe latentes.'

77. *Ἀλώπηξ τὸν βούν ἐλαύνει* 'Cunning beats force.' *Paræmiogr.*

78. *Οὐκ ἐπὶ τῆς αὐτῆς ὀρμῇ τοῖς πολλοῖς* sc. ἀγκύρας Lit. 'He rides not at the same anchor with his fellow-countrymen.' DEMOSTH. 319, 8. Thus we say, 'To be in the same boat with.'

79. *Ἐπὶ δυοῖν ἀγκυραῖν ὀρμεῖν* 'To have two strings to your bow.' DEM. 1295, fin.

80. *Κατὰ τὸν δεύτερον πλοῦν* Of trying a second scheme when the first has failed. PLATO, *Phæd.* 99, D; *Polit.* 300, B. ARISTOT. *Eth.* N. ii. 9, 4. It is explained by a scholiast to mean *Κωπαῖσι πλεῖν*, i. e. to row when one cannot sail. Nautical imagery abounds in Athenian literature, as might fairly be expected from the maritime tastes and enterprise of the people.

81. *Κεραμεὺς κεραμεῖ καὶ αἰδὸς αἰδῶ* (HES. *Op.* 25): proverb. of rivalry in trade or profession.

82. *Ἡ ἐπιθυμία τοῦ σίτου ὄψον* 'Hunger is the best sauce.' XEN. *Cyr.* i. 5, 12.

83. *Φέρεσθαι ἐκτὸς τῶν ἐλαῶν* To run beyond the olives which stood at the end of the Athenian race-course. ARISTOTH. *Ran.* 995. Proverb. of carrying any matter or discussion too far.

84. 'Ἡ πόλις αὐτὸν οὐ χωρεῖ' DEM. 579, 3; (ÆSCHIN. 77, 11): 'The state will not hold him.' The expression describes an intending tyrant, or an intended victim of ostracism.

85. 'Ἀλλότριον ἀμῶν θέρος' 'To put one's sickle into another man's corn.' ARISTOPH. *Eq.* 392.

MISCELLANEOUS REMARKS.

1. The participle with the article is constantly used in Greek, in place of the English relative and verb: *e.g.* οἱ διαφυγόντες, *those who escaped*.

2. Idiomatic usages of the *dativus commodi* are frequent. 'Εγὼ πρίωμαι τῷδε (AR. *Ran.* 1229); Am I to buy *to serve him*? Δέξαι χάς μοι τάσδε Receive this libation *at my hands*, or, *for my sake*. 'Εγὼ σιωπῶ τῷδε; Must I hold my tongue *to please this fellow*? AR. *Ran.* 1134.

3. Οὐχ ὅτι, *not only*, generally used in an *affirmative* clause: οὐχ ὅπως, *not only*, and *not only not*, generally in a *negative* clause. BUTTM. *Gr. Gr.* p. 434, § 150, second edition.

4. Μὴ ὅτι and μὴ ὅπως [sc. ὑπολάβῃ τις] are both used in a *negative* sense. XEN. *Cyr.* i. 3, 10. Μὴ ὅπως ὀρχεῖσθαι ἐν ρυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε cf. iii. 2, 21. When μὴ ὅτι occurs in the second, and not, as above, in the first clause, the expression is still stronger, and equivalent to the Latin *nedum*, *much less*, *much more*. PLATO, *Phædr.* 240, "Α καὶ λόγῳ ἐστὶν ἀκούειν οὐκ ἐπιτερεπές, μὴ ὅτι δὴ ἔργῳ, *much less* in deed. *Cratyl.* 427. Δοκεῖ σοι ῥάδιον εἶναι οὕτω ταχὺ μαθεῖν ὅτιοῦν πρᾶγμα, μὴ ὅτι τοσοῦτον δὲ δὴ δοκεῖ ἐν τοῖς μεγίστοις μέγιστον εἶναι; *much more*.

Οὐχ ὅτι sometimes introduces a seeming objection,

which is immediately after refuted—not *that*—*but*, etc: when there is no refutation, οὐχ ὅτι signifies *although*. HEIND. *ad Plat. Lys.* 37. *Protag.* 66.

"Οτι μὴ after negations=*except*. μήτι γε=*nedum*=*much less*, probably derived from μὴ ὅτι.

5. "Οσον οὐ=*tantum non*=*almost*: ὅσον οὐ παρόντα πόλεμον (THUC. i.) *all but actual war*. πλείστα ὅσα=*quam plurima*. ὅσαι ἡμέραι=*daily*. PLATO, *Charm.* 51. Sometimes contracted into ὀσημέραι.

6. Χάριν σοι οἶδα ἀνθ' ὧν ἦλθες. *I thank you for having come.*

7. Οὐδὲν οἶον αὐτοῦ ἀκούσαι. *There is nothing like hearing the man himself.*

8. Μάλιστα is often used in loose accounts of numbers, etc., to show they are *not exact*, like *admodum*: like the English, *at most*, in round numbers, as πενήκοντα μάλιστα, for *forty-nine* (THUC. i. 118). ἑκατοστὸς μάλιστα, for *ninety-ninth* (viii. 68) cf. ἐς μέσον μάλιστα, *about the middle*, HEROD. i. 191. It often means, *properly, if possible*. Καταγυγνώσκετε αὐτοῦ μάλιστα μὲν θάνατον, εἰ δὲ μὴ ἀειφυγίαν. *Sentence him if possible to death: if not, to perpetual exile.*

9. Ἀληθες; *Itane? indeed? is it so?* Ironical. ARISTOTHE. *Ran.* 840. The accent is peculiar.

10. Μεταξὺ δειπνοῦντα ἐφόνευσεν αὐτόν. *He murdered him while at dinner* (BUTTM. *Gr. Gr.* § 150): *inter cœnandum, inter ambulandum.*

11. Ἀπὸ σοῦ ἀρχάμενος. *You especially* (PLAT. *Symp.* p. 173, D). ἀρχόμενος ἀπὸ σοῦ *beginning with you*. JELF, *Gr. Gr.* § 696.

12. Τελευτῶν, *at last*. διαλιπὼν χρόνον, *after a time*. ἀνύσας, *quickly*.

13. Ὡς τάχους εἶχοντο, *as quickly as they could*. Ἀμφὶ τὴν κάμινον ἔχει τὰ πολλά. *he is usually to be found*

near the kitchen. ἔχεις τι, *tenes?* *Do you understand me?* AR. Nub. 932. Ἐχειν τινα μέσον *to grip one by the middle*: strictly of wrestlers. Nub. 1047. ἔχομαι μέσος. Ran. 469. ἔχε δὴ, *stay now*, frequent in Plato. κισσὸς ἐχόμενος δρυός *ivy clinging to the oak*, EURIP. οἱ ἔχοντες, *the rich*, EURIP.

14. Τί μαθών, and τί παθών, are always used in a bad sense. They are commonly translated *wherefore*; but each has its distinctive meaning: μαθών referring to a *reason* or *judgment*, παθών to a *feeling*, *impulse*, or *external influence*. But of course they may be used convertibly, as the questioner may make either folly or temptation the prominent thought. Cf. HERM. Vig. n. 194. In the middle Attic style—that of Plato, Demosthenes, Xenophon, etc., the phrase occurs in indirect questions. Τί ἄξιός εἰμι παθεῖν ἢ ἀποτίσαι, ὅτι μαθὼν ἐν τῷ βίῳ οὐχ ἡσυχίαν ἡγον=*propterea quod*. PLATO, *Apol.* p. 36, B.

15. Φέρων, joined with a verb, often denotes *vehemence*, *impetuosity*, *rashness*. Ὑπέβαλεν ἑαυτὸν φέρων Θηβαίους, he threw himself *rashly* into the power of the Thebans. ÆSCHIN. 482. διωκομένη [γαῦς] ὑπὸ τῆς Ἀττικῆς φέρουσα ἐνέβαλε νηὶ φιλίῃ, *made an impetuous charge upon*. HEROD. viii. 87.

16. Hence, perhaps, the second and third of the following senses of φορά· (1) Φορὰν προδοτῶν καὶ δωροδόκων (DEM. 245, 16) a *heavy crop* of traitors and corrupt politicians. (2) Φορὰν πραγμάτων, *force of circumstances*, 316, 26. φορὰ ἵεναι (PLATO, *Rep.* 617, B): an *impetuous course*, *rapid motion*. (3) The course, career, orbit in which a body moves: ἀστρων, ἡλίου, ψυχῆς, σφαίρας. PLATO. ἡ φορὰ ἀκοντίου, *the javelin's range*. ANTIPHO, 121, 34.

17. Δὲ is often used with effect in exclamations of displeasure: ἀλλ' οὐκ ἂν εὐθέως εἴποιεν τὸν δὲ βάσκανον!

Τὸν δὲ ὀλεθρον! Τοῦτον δὲ ὑβρίζειν! ἀναπνεῖν δέ! DEM. 582, 1.

18. Adjectives are frequently used for adverbs, not only in poetry, but in the best prose: *e.g.* πρῶτος, ὕστατος, πλάγιος, μετέωρος, ἄκρος, θυραῖος, θαλάσσιος, ὑπερπόντιος, etc., of place: ἐωθινός, ὄψις, νύχτις, θερινός, χειμῶν, δευτεραῖος, τριταῖος, χρόνιος, etc., of time: ὄξυς, ταχὺς, αἰφνίδιος, ὑπόσπονδος, ἄσπονδος, ἀπρακτος, ἐκὼν, ἄσμενος, συγχνός, ἀθρόος, πυκνός, σπάνιος, etc., of mode, and other relations.

19. Brevity and condensation, and the unity of the clause, are promoted by attraction of the relatives οἷος, ὅσος, ἡλίκος, *e.g.* ἔραμαι οἷου σοῦ ἀνδρός· χαρίζομαι οἷφ σοὶ ἀνδρὶ· ἐπαινῶ οἷόν σε ἄνδρα, κ.τ.λ. See THUC. i. 70; PLATO, Soph. 237, C; ARIST. Ach. 703; JELF, Gr. Gr. § 823.

Compare the following:—

οὐδενός	ἔτου	οὐ	κατεγέλασεν
οὐδενὶ	ἔτφ	οὐκ	ἀπεκρίνατο
οὐδένα	ὄντινα	οὐ	κατέκλαυσε.

JELF, § 824, 2.

20. If the question is repeated by the person of whom it is asked before he answers it, the pronouns compounded with δς are used, instead of the simple pronoun, (as in the indirect question): *e.g.*, AR. Ran. 198. Οὗτος, τί ποιεῖς; DION. ὅτι ποιῶ; What am I doing, do you ask? In Latin this is expressed by the subjunctive mood: *e.g.*, A. Quid fecisti? B. Quid fecerim? What have I done, do you ask?

21. 'Qui causam significans subjunctivum regit.' The Greek idiom, instead of altering the mood, throws the emphasis on the relative, by substituting ὅς γε, ὅστις, or ὅστις γε, for the simple relative δς; *e.g.*,—

'O fortunate adolescens, qui tuæ virtutis Homerum præconem inveneris!'

Τοῦ εὐδαίμονος μεираκίου, ὅστις τῆς ἀρετῆς ἐπαινέτην
"Ομηρον ἐξεύρες!

22. Οὗτος, when opposed to ὅδε, usually refers to what immediately precedes: *e. g.*, ΠΛΑΤΟ, *Menon*, p. 93, B. εἰ διδασκόν ἐστιν ἀρετὴ, πάσαι σκοποῦμεν· Τοῦτο δὲ σκοποῦντες, τότε σκοποῦμεν, ἄρα, κ.τ.λ.: 'and while we are examining *this* question, we consider *the following point*,' etc. ΗΕΡΟΔ. vi. 53. Ταῦτα μὲν Λακεδαιμόνιοι λέγουσι—τάδε δὲ ἐγὼ γράφω· 'Such then is the Lacedæmonian account: *the following* is my own.'

Οὗτος, when opposed to ἐκεῖνος, generally refers to the object nearer, either in time or space, to the speaker, ἐκεῖνος to what is more remote. This rule is sometimes reversed; but only when οὗτος refers to the more important, ἐκεῖνος to the less important object. ΔΕΜ. 107, 72. Καὶ [δεῖ] τὸ βέλτιστον αἰεὶ, μὴ τὸ ῥᾶστον ἅπαντας λέγειν· ἐπ' ἐκεῖνο μὲν γὰρ ἡ φύσις αὐτὴ βαδιεῖται, ἐπὶ τοῦτο δὲ [τὸ βέλτιστον] τῇ λόγῳ δεῖ προάγεσθαι διδάσκοντα τὸν ἀγαθὸν πολίτην. Schæfer thus explains the anomaly: 'Relationem dicas *logicam*, non *grammaticam*; quippe τὸ ῥᾶστον removendum, τὸ βέλτιστον amplexandum.' A similar instance will be found in LYSIAS, 146, 14, *Oratt. Att. Bekk.*

In Attic law-pleadings οὗτος refers to the party, whether plaintiff or defendant, opposed to the speaker: it also refers to the judge. At Rome *hic* described the judge and defendant: *iste* was applied to the plaintiff. In plural, οὗτοι means all present in court. WOLF, *Lept.* p. 222, 283; *Orat. Att. Ind. οὗτος.*

This rhetorical use of οὗτος may account for its signifying all that is near or in any sense familiar to the audience or the reader. Ancient oratory was set off with all those accompaniments of action and gesticulation, which made it easy to understand who were the parties or what were the objects referred to by this very significant pronoun;

e. g. LYCURG. 157, 16 : *Taûta* refers to 'hoc imperium Atticum et universa reipublicæ constitutio' (*Index Orat. Att. οὔτος*), which the speaker had just been describing. Cf. DEM. 480, 7. Speaking of Chabrias, he says, εἶλε δὲ τῶν νήσων τούτων τὰς πολλὰς. He had previously alluded to his operations in Ægina and Cyprus; but it is evident that *τούτων* covers more isles than these two. The *Index Orat. Att.* thus explains it,—'Harum insularum, quas vulgo simplici hoc insularum nomine designamus, et, quæ sint, nemo ignorat.' Cf. the usage in Exerc. xiv. Part iii.

Greek literature was steeped in rhetorical influence: and the transference of this pregnant sense of *οὔτος* to other kinds of composition cannot excite surprise. The usage of *ταῦτα*, for *the things round and about us, earthly things*, in PLATO, *Phædo* 75, E, does not, however, require this explanation: for dialogue is as dramatic as oratory.

When *οὔτος* refers emphatically to a person, it means *the well-known, notorious, celebrated person*: Latinè *hic*. BENTL. *Ter. Adelph.* 5, 8, 23; HEIND. *Plat. Phæd.* 69, C. In such a context its sense is, however, weaker than *ἐκεῖνος*. Thus in Athenæus, an old woman in the Agora points out Demosthenes to a foreigner in these terms: *Οὔτος ἐκεῖνος ὁ Δημοσθένης* 'There is *that* great Demosthenes.' Here *ἐκεῖνος* describes *notoriety*: *οὔτος* *locality*: as in the following: *ἡρόμην ὅπου εἶη; Οὔτος, ἔφη, ὀπίσθεν προσέρχεται* 'There he is, coming up from behind': PLATO, *Rep.* i. init. *Οὔτος* sometimes expresses contempt: PLATO, *Rep.* vi. cap. vii. init. STALLB. sometimes irony; *οὔτος ἀνὴρ καλός!* 'there is a pretty fellow'! *Rep.* vi. cap. vii. init.

N.B. To pursue the elucidation of Greek idioms here would involve the repetition of much that will be found in the marginal notes: and which appears to better purpose therein, in close connection with the context.

EXERCISES.

PART I.

EXERCISE I.

HOWEVER,¹ since *I have spoken at length*² about the birth³ of children, I wish also to explain⁴ their education.⁵ Of the rest of the Greeks, then, those who pretend⁶ to educate their sons best,⁷ *as soon as ever*⁸ their children understand⁹ *what is spoken*,¹⁰ forthwith set¹¹ servants¹² over them [as] pedagogues,¹³ and send them to masters, to learn¹⁴ both *the elements of learning*¹⁵ and *polite accomplishments*,¹⁶ and *the exercises of the palaestra*.¹⁷ Besides this,¹⁸ they soften¹⁹ the feet of their children with shoes,²⁰ and enervate²¹ their bodies with changes²² of clothing;²³ while they consider²⁴ appetite²⁵ their measure for food.²⁶ But Lycurgus, instead²⁷ of each privately²⁸ appointing²⁹ slaves [as] pedagogues, posted³⁰ a man to command³¹ them, *one of that class from which*³² the highest offices³³ are appointed;³⁴ who is accordingly called, *the master of the youth*.³⁵ *Κε. Νεπ. Λατ. δ. η. ι.*

- | | | | |
|---|---|-------------------------------------|--------------------------------|
| ¹ Μέντοι. | ² Ἐξηγήσθαι, <i>perf.</i> | ³ Γένεσις. | ⁴ Σαφηνίζειν, |
| 1 aor. act. | ⁵ Παιδεία. | ⁶ Φάσκω. | ⁷ Κάλλιστα. |
| ⁸ Ἐπειδὴν | ⁹ Συνήμι, <i>conjunctive</i> . | ¹⁰ Τὰ λεγόμενα. | ¹¹ Ἐφίστημι. |
| τάχιστα. | ¹² Θεράποντες. | ¹³ Παιδαγωγοί. | ¹⁴ Μαθησόμενοι. |
| ¹⁵ Γράμματα. | ¹⁶ Μουσική. | ¹⁷ Τὰ ἐν παλαιστρᾷ. | ¹⁸ Πρὸς δὲ τούτοις. |
| ¹⁹ Ἀπαλύνω. | ²⁰ Ὑπόδημα. | ²¹ Διαθρύπτειν. | ²² Μεταβολή. |
| ²³ Ἱμάτια. | ²⁴ Νομίζω. | ²⁵ Γαστήρ. | ²⁶ Σίτος. |
| ²⁷ Ἀντί. | ²⁸ Ἰδίᾳ. | ²⁹ Ἐφίστημι, <i>inf.</i> | ³⁰ Ἐπίστησε. |
| ³¹ Κρατεῖν, <i>with genitive</i> . | ³² Ἐξ ὧν περ. | ³³ Ἀρχαί. | ³⁴ Καθίστασθαι. |
| ³⁵ Παιδονόμος. | | | |

II.

I think the fairest and most accurate order I ever saw

was when *I went on board*¹ the large Phœnician ship, *to see her*;² for I beheld *a vast number of implements*³ kept distinct⁴ within the narrowest compass.⁵ *As you well know*,⁶ many are the implements⁷ of wood⁸ and of cordage⁹ whereby the ship is brought to anchor,¹⁰ and got under weigh;¹¹ and she sails by means of the rigging aloft,¹² and with numerous engines¹³ is she *defensively armed*¹⁴ against¹⁵ hostile ships, and many are the arms for her crew that *she takes about with her*.¹⁶ She also conveys for each mess¹⁷ all the appliances¹⁸ that men use in a house; and *from stem to stern*¹⁹ she is full of packages,²⁰ which the captain²¹ conveys²² for gain. And all the [commodities] I am describing were lying within a space very little larger than an *ordinary apartment for ten couches*.²³ I observed, too, that they were all so arranged,²⁴ that they were neither in *each other's way*,²⁵ nor was it needful to hunt them up; nor were they loose,²⁶ nor yet difficult to loose,²⁷ so as to cause delay²⁸ when²⁹ there was occasion³⁰ to use any promptly. *Rev. Rem. m. n.*

¹ Εἰσβαίνω εἰς. ² Ἐπὶ θείαν. ³ Πλεῖστα σκεύη. ⁴ Διαχωρίζω, perf. pass. partic. ⁵ Ἀγγεῖον. ⁶ Δήπου. ⁷ Σκεῦος. ⁸ Ξύλινος. ⁹ Πλεκτός. ¹⁰ Ὀρμίζομαι. ¹¹ Ἀνάγομαι. ¹² Τὰ κρεμαστά. ¹³ Μηχανήματα. ¹⁴ Ἀνθοπλίζομαι. ¹⁵ Πρὸς, accus. ¹⁶ Συμπεριάγειν. ¹⁷ Συσσιτία. ¹⁸ Σκεῦος. ¹⁹ Παρὰ πάντα. ²⁰ Φορτίον. ²¹ Ναύκληρος. ²² Ἀγομαι. ²³ Δεκάκλινος στῆγη σύμμετρος. ²⁴ Κατακείμενα. ²⁵ Ἀλλήλα ἐμποδίζειν. ²⁶ Ἀσυσκεύαστος. ²⁷ Δυσολύτως ἔχειν. ²⁸ Διατριβή. ²⁹ Ὅταν, with conjunct. W. Gr. Gr. § 177, b. ³⁰ Δεῖν.

III.

And I found the captain's¹ servant,² who is called the *look-out man*³ of the ship, knew so well the place⁴ for everything, that even *in his absence*⁵ he could tell where the several [articles] were placed,⁶ and how many of them

¹ Κυβερνήτης. ² Διάκονος. ³ Πρωρεύς. ⁴ Χώρα. ⁵ Partic. ⁶ 'Lie.'

there were, *as well as*⁷ a man who knows his letters⁸ could tell how many letters there are in [the word] 'Socrates,' and where each is placed.⁹ I saw this man ~~leisurely~~¹⁰ *in person*¹¹ all the implements¹² which there is occasion to use on board ship. *Surprised at*¹³ his *attentive survey*,¹⁴ I enquired what he was doing.¹⁵ He replied, 'I am examining,¹⁶ *in case*¹⁷ any [accident] should happen, how *things on board*¹⁸ are situated; whether anything is out of its place,¹⁹ or inconveniently arranged.²⁰ For,' he observed, '*it will not do*,²¹ whenever Providence²² raises a storm²³ at sea, to be hunting up²⁴ what one may want, nor to present²⁵ it in an unmanageable form:²⁶ for Providence threatens and punishes sluggards.'²⁷ *Κεν. Θεον. ιιι. ιν.*

⁷ Οὐδὲν ἦτον ἦ. ⁸ Γράμματα. ⁹ Τάττω, perf. pass. ¹⁰ Ἐξε-
τάζειν. ¹¹ Αὐτός. ¹² Σκεῦος. ¹³ Θαυμάζω, 1 aor. act. ¹⁴ Ἐπί-
σκεψις. ¹⁵ *Optative.* W. Gr. Gr. § 156. ¹⁶ Ἐπισκοπῶ. ¹⁷ Εἰ,
with optative. ¹⁸ Τὰ ἐν τῇ νηϊ. ¹⁹ Ἀποστατεῖν. ²⁰ Δυστραπέλως
σύγκειται. ²¹ Οὐκ ἐγχωρεῖ. ²² Ὁ θεός. ²³ Χειμάζειν. ²⁴ Μα-
στεύειν. ²⁵ Διδόναι. ²⁶ Δυστραπέλως ἔχον. ²⁷ Βλάξ.

IV.

Moreover, we will record¹ a few hints,² which the man who does not intend³ to be cheated⁴ in horse-buying⁵ must learn, whenever⁶ he purchases a trained⁷ horse. First, then, let him not be unaware what is his age;⁸ for the [animal] who has no longer mark-teeth,⁹ neither pleases in expectation,¹⁰ nor is *as easy to get rid of*.¹¹ Then when his youth¹² is certain, *we must remark*¹³ how he receives the bit¹⁴ into his mouth, and how the head-stall¹⁵ about¹⁶ his ears. Now, this will be least likely to

¹ Γράφειν. ² Ὑπομνήματα. ³ Μέλλω. ⁴ Ἐξαπατᾶσθαι.
⁵ Ἱππανεία. ⁶ Ὅταν, *with conjunctive.* W. Gr. Gr. § 157. ⁷ Ἱππα-
ζόμενος. ⁸ Ἡλικία. ⁹ Γνώμονες. ¹⁰ Ἐλπίδες. ¹¹ Ὅμοίως
ἐκπαλλακτος. ¹² Νεότης. ¹³ Δεῖ μὴ λαθεῖν. ¹⁴ Χαλινός.
¹⁵ Κορυφαία. ¹⁶ Περὶ, *with accus.*

pass unperceived,¹⁷ if the bit is put on¹⁸ in presence of the purchaser,¹⁹ and taken off²⁰ in his presence. Next we must attend²¹ to the way in which²² he receives his rider²³ on his back; for many horses ~~present~~ ^{show} difficulty ~~in approaching~~ ^{in approaching} those things, which tell them clearly that when they have approached them,²⁵ they will be obliged to labour. ~~(given admittance to)~~

¹⁷ Λαθάνειν, opt. with ἄν. ¹⁸ Ἐμβάλλειν, opt. pres. pass. W. Gr. Gr. § 154, c. ¹⁹ Ὁρῶντος τοῦ ὄνουμένου. ²⁰ Ἐφαίρεισθαι, opt. pres. ²¹ Προσέχειν δεῖ τὸν νοῦν. ²² Πῶς. ²³ Ὁ ἀναβάτης. ²⁴ Χαλεπὸς προσίσθαι. ²⁵ Προσέμενοι.

V.

It is surely right to know,¹ also, if, when let go² to [his full] speed, he is pulled up³ quickly; and if he is willing to be turned aside.⁴ And it is good to know by experience⁵ if, [when] roused⁶ by a blow, he is equally willing to obey. For assuredly,⁷ either servant⁸ or army is useless,⁹ [if] disobedient;¹⁰ but a disobedient horse is not only useless, but many times does¹¹ all that even a traitor¹² [can do]. Then, when we propose¹³ to buy¹⁴ a charger,¹⁵ we must make¹⁶ experiment¹⁷ with him of all [the incidents] of which war affords¹⁸ experience:¹⁷ now¹⁹ these are leaping over²⁰ ditches,²¹ crossing²² walls, rushing up²³ on banks,²⁴ jumping down²⁵ from banks; and to try him,²⁶ moreover, by riding²⁷ both up-hill²⁸ and down-hill,²⁹ and on the side

¹ Δεῖ γε μὴν εἰδέναι. ² Ἀφεθείς. ³ Ἀναλαμβάνομαι. ⁴ Ἀποστρέφεισθαι. ⁵ Μὴ ἄπειρον εἶναι. ⁶ Ἐγείρω, 1 aor. pass. partic. ⁷ Δήπου. ⁸ Οἰκέτης. ⁹ Ἀχρηστος. ¹⁰ Ἀπειθής. ¹¹ Διαπράττεισθαι. ¹² Προδότης. ¹³ Ὑποτίθεσθαι, aor. mid. ¹⁴ Ὠρείσθαι. ¹⁵ Πολεμιστήριος ἵππος. ¹⁶ Verbal of λαμβάνω. W. Gr. Gr. § 166, a. ¹⁷ Πείρα. ¹⁸ Λαμβάνω. ¹⁹ Δέ. ²⁰ Διαπηδᾶν. ²¹ Τάφροι. ²² Ὑπερβαίνειν. ²³ Ἀγορεύειν. ²⁴ Ἐπ' ὄχθους. ²⁵ Καθάλλεισθαι. ²⁶ Πείραν λαμβάνειν. ²⁷ Ἐλαύνω, partic. pres. act. accus. ²⁸ Πρὸς ἀνάντες. ²⁹ Κατὰ πρηνούς.

of a hill.³⁰ For this at once tests³¹ his spirit,³² if it be stout,³³ and his body, if it be sound.³⁴

³⁰ Πλάγια, *neuter plural*. ³¹ Βασανίζω. ³² Ψυχή. ³³ Κατερός.
³⁴ Ὑγιής.

VI.

I saw her *on one occasion*¹ with a quantity of² white paint³ rubbed on⁴ [her face], that⁵ she might appear still more fair than she was; and a quantity of rouge,⁶ that she might seem more rosy⁷ than *she really was*,⁸ and with⁹ high shoes,¹⁰ that she might appear taller¹¹ than she *was by nature*.¹² 'Tell me,' said I, 'whether you would judge¹³ me more desirable¹⁴ as a partner *in property*,¹⁵ if I were to show¹⁶ you *my exact estate*,¹⁷ and were not to boast that I had more *than I really had*,¹⁸ nor to conceal any portion of my possessions; or if I were to try to cheat you, saying, that I had more than really belonged to me, and exhibiting¹⁹ *sham plate*,²⁰ *false necklaces*,²¹ and *trumpery purple robes*,²² were to call them real?'²³ She answered me at once, and said, '*Don't talk so!*'²⁴ May you never act thus! for if you did, I could not love²⁵ you from my heart.'

¹ Ποτέ. ² 'Much.' ³ Ψιμίθιον. ⁴ Ἐντριβω, *partic. perf. pass.*
⁵ Ὅπως, *with optative*. See *W. Gr. Gr.* § 155. ⁶ Ἀγχουσα. ⁷ Ἐρυθρός.
⁸ 'Than the truth.' ⁹ 'Having.' ¹⁰ Ὑπόδημα. ¹¹ Μείζων.
¹² Φύω, *pluperf. act.* ¹³ Κρίνω, 1 *aor. act. opt. with ἄν*. ¹⁴ Ἀξιοφίλτος.
¹⁵ Χρήματα, *genitive*. ¹⁶ *Optat. with εἰ*. *W. Gr. Gr.* § 154, c.
¹⁷ Ἀὐτὰ τὰ ὄντα. ¹⁸ Τῶν ὄντων. ¹⁹ Ἐπιδεικνύς. ²⁰ Ἀργύριον κίβδηλον.
²¹ Ὅρμοι ὑπόξυλοι. ²² Πορφυρίδες ἐξίτηλοι. ²³ Ἀληθινός.
²⁴ Εὐφήμει. ²⁵ Ἀσπάζομαι, 1 *aor. infinitive*.

VII.

'Well, then,'¹ said he, '*I am in the habit of*² rising³

¹ Τοίνυν. ² ^{ἔθιμον} ἔθιμον, *perf.* The Greek idiom often uses the perfect where in English we employ the present: 'for a completed

from bed⁴ at an hour when⁵ I may still find⁶ any one whom⁷ I may wish to see, at home.⁸ If there should be any occasion⁹ to do anything in the city, I transact this business,¹⁰ and take my constitutional¹¹ at the same time; but if nothing be wanted¹² in the city, my servant¹³ leads my horse into the country,¹⁴ while I take my walk along the road [leading] into the country, with more benefit,¹⁵ I dare say,¹⁶ than if I were to walk¹⁷ in my colonnade.¹⁸ When¹⁹ I reach my farm,²⁰ if I find them planting²¹ or sowing or fallowing²² or getting in crops,²³ I examine²⁴ how each of these [operations] is going on, and alter²⁵ them, if I am able to suggest an improvement.²⁶

action implies and is the foundation of the permanent state which naturally follows such completion'; e. g. οἶδα = intellexi = scio. Τεθαύμακα = I have wondered at = I admire, etc. JELF, *Gr. Gr.* § 399, obs. 2. ³ Ἀνίστασθαι. ⁴ Εὐνή. ⁵ Ἠνίκα. ⁶ Καταλαμβάνω, opt. ⁷ Εἴ τινα. ⁸ Ἐνδον. ⁹ Κἄν τι δέη. ¹⁰ Ταῦτα πραγματεύομαι. ¹¹ Χρῶμαι περιπάτῳ. ¹² Ἀναγκαῖον ἢ sub. πράττειν. ¹³ Παις. ¹⁴ Ἀγρός. ¹⁵ Ἀμεινον. ¹⁶ Ἵσως. ¹⁷ Περιπατεῖν, opt. after εἰ. *W. Gr. Gr.* § 154, c. ¹⁸ Ξυστόν. ¹⁹ Ἐπειδὴν, with conjunctive. *W. Gr. Gr.* § 177, b. ²⁰ Ἀγρός. ²¹ 'If to me they are planting.' See Preface, § xiii. ²² Νειοποιεῖν. ²³ Καρπὸν προσκομίζειν. ²⁴ Ἐπισκέπτομαι. ²⁵ Μεταρρυθμίζω. ²⁶ 'If I have anything better than the present.'

VIII.

I wish also to recapitulate briefly¹ his virtues, in order that² my eulogy may be more readily remembered.³ Agesilaus revered temples even in an enemy's land, considering that it was right to conciliate⁴ the gods no less in a hostile, than in a friendly country. Suppliants to the gods he never forced, even if enemies;⁵ thinking it was inconsistent⁶ to call those who steal from temples 'sacri-

¹ Ἐν κεφαλαίοις ἐπανελθεῖν. ² Ὡς ἂν, with conjunctive. *W. Gr. Gr.* § 176. ³ Εὐμημονεστέρως ἔχειν. ⁴ Συμμάχους ποιεῖσθαι. ⁵ 'Not even enemies.' ⁶ Ἄλογος.

legions,⁷ and yet to hold those who tear suppliants from altars, religious. He, indeed, never ceased declaring,⁸ that he thought⁹ the gods were *full as well*¹⁰ pleased with holy deeds, as with sacred temples. And whenever he was¹¹ prosperous, he did not look down upon men, but *felt grateful*¹² to the gods. He *offered more sacrifices*¹³ [when] sanguine,¹⁴ than *prayers*¹⁵ [when] anxious.^{15'} He was wont,¹⁶ too, to seem cheerful [when] apprehensive, and subdued¹⁷ [when] prosperous. Of his friends he welcomed most cordially, not the most powerful, but the *most* zealous; and he hated, not *the man who*¹⁸ retaliated ill-treatment,¹⁹ but any one who showed²⁰ himself ungrateful for *kindness*.¹⁹ He rejoiced, too, [at] seeing the sordid²¹ poor, and [in] making the just rich, being desirous to render justice more profitable than injustice.

⁷ ἱεροσύλους. ⁸ ὕμνων. W. Gr. Gr. § 164. ⁹ Optative (orat. obl.). W. Gr. Gr. § 156; JELF, § 885. ¹⁰ Οὐδὲν ἦπτον. ¹¹ Optative, because 'repetition' or 'frequency' is implied. W. Gr. Gr. § 157. ¹² Χάριν εἰδέναι. ¹³ Πλείονα θύειν—εἰχεσθαι. ¹⁴ Θαρρῶν. ¹⁵ Ὀκνῶν. ^{15'} Pluperfect of εἰδίζομαι. ¹⁷ Πρῶτος. ¹⁸ Εἴ τις. ¹⁹ Participle. ²⁰ Optative, because it is more indefinite than the preceding clause in the indicative. ²¹ Αἰσχροκερδής.

IX.

The causes, then, which ruin¹ families, are in a much greater degree² these, than extreme ignorance.³ To those, however, who are able to devote themselves to it,⁴ and are zealous farmers,⁵ my father told me that the most certain profit⁶ arose from farming. For he never allowed me to buy a highly cultivated estate,⁷ but recommended me to purchase one which, either through carelessness or incapacity⁸ [on the part] of its proprietors,⁹ happened to be¹⁰

Τὰ οὗ ν συντρίβοντα. ² Πολὺ μᾶλλον. ³ Ἀνεπιστημοσύνη. ⁴ Ἐπιμελείσθαι. ⁵ Συντεταμένως γεωργεῖν. ⁶ Χρημάτων. ⁷ Ἐξευρασμένος χώρος. ⁸ Ἀδυναμία. ⁹ Οἱ κεκτημένοι. ¹⁰ Εἶη.

fallow¹¹ and unplanted: for he alleged, that highly cultivated estates *were* at once *very expensive*¹² and *not improvable*; ¹³ and those which did not admit of¹⁴ improvement, he thought did not afford equal pleasures. *On the contrary*,¹⁵ he conceived that every article of property¹⁶ and all livestock¹⁷ that was capable of improvement, *gave the most satisfaction*.¹⁸ Now, nothing admits of more improvement than an estate which becomes fruitful *after lying fallow*.¹⁹ *Be assured*,²⁰ that we have *ere now*²¹ rendered many estates worth *many times*²² their original value.²³

¹¹ Ἀργός. ¹² Πολλοῦ ἀργυρίου γίγνεσθαι. W. Gr. Gr. § 131, b. ¹³ Ἐπίδοσιν οὐκ ἔχειν. ¹⁴ Ἐχειν. ¹⁵ Ἀλλά. ¹⁶ Κτήμα. ¹⁷ Θρέμμα. ¹⁸ Εὐφραίνειν μάλιστα. ¹⁹ Ἐξ ἀργού. W. Gr. Gr. § 184. ²⁰ Εὐ γὰρ ἴσθι: γὰρ is constantly inserted to maintain the connexion between one Greek sentence and another, where no corresponding particle is used in English. See Preface, § ii. ²¹ Ἡδὴ its various significations are clearly stated by JELF, Gr. Gr. § 719, 4. ²² Πολλαπλάσιος, agreeing with 'value.' W. Gr. Gr. § 131, b. ²³ Τιμή.

X.

In Athens, the *Paralus*¹ having arrived² at night,³ the disaster⁴ was told; and the lamentation⁵ penetrated⁶ from the Piræus through the Long Walls to the city,⁷ one man announcing⁸ it to the other; so that *during that night*⁹ no man *went to sleep*,⁹ not only [for] mourning¹⁰ the lost, but still more [for] thinking that they would themselves suffer¹¹ what they had inflicted on¹² the Melians, and many

¹ Ἡ Πάραλος, sc. the vessel so called. ² Gen. abs. ἀφικόμενος. ³ Genitive. W. Gr. Gr. § 131, a. ⁴ Ψυμφορά. ⁵ Οἰμωγή. ⁶ Διήκεν. ⁷ Ἀστυ. This term specially denoted the upper town, as opposed to the Piræus. ⁸ Παραγγέλλων, nom. abs. W. Gr. Gr. § 128. ⁹ Κοιμᾶσθαι. ¹⁰ Πενθοῦντες, plural κατὰ σύνεσιν. W. Gr. Gr. § 123. ¹¹ Fut. middle of πάσχω. ¹² Ποιεῖν, with accus. of person and thing. W. Gr. Gr. § 139.

others of the Greeks. But on the following¹³ day they held¹⁴ an assembly,¹⁵ in which *it was determined*¹⁶ to block¹⁷ up the harbours save one, to repair¹⁸ the fortifications,¹⁹ and to *mount guards upon them*,²⁰ and *in all other respects*²¹ to prepare the city as if for a siege.²² *Her. II. v. 1.*

¹³ Ὑστεραίως. ¹⁴ Ποιεῖν, 1 aor. act. ¹⁵ Ἐκκλησία. ¹⁶ Ἔδοξε.
¹⁷ Ἀποκόω, 1 aor. act. ¹⁸ Εὐτρεπίζειν. ¹⁹ Τείχη. ²⁰ Φυλακὰς ἐφιστάναι.
²¹ Ἄλλα πάντα. ²² Πολιορκία.

XI.

There was a certain Apollophanes of Cyzicus,¹ who happened to be² an old³ friend of Pharnabazus,⁴ and had also been a guest of⁵ Agesilaus about⁶ that period. So⁷ this man told Agesilaus that he believed⁸ he could bring Pharnabazus to an amicable conference⁹ with him; and as Agesilaus listened to him, after exchanging pledges,¹⁰ he appeared¹¹ conducting Pharnabazus to a spot agreed upon.¹² There Agesilaus and his attendants,¹³ thirty [in number], lying on the ground,¹⁴ on a plot of turf,¹⁵ awaited him: and Pharnabazus arrived, arrayed in¹⁶ a very valuable robe.¹⁷ But when the attendants spread¹⁸ beneath him embroidered carpets,¹⁹ upon which the Persians luxuriously²⁰ recline,²¹ he was ashamed to be effeminate,²² when he witnessed²³ the simplicity²⁴ of Agesilaus; he therefore, like the others,²⁵ lay upon the ground, as he was.²⁶ First

¹ Κυζικηνός. ² W. Gr. Gr. § 165, obs. ³ Ἐκ παλαιού. ⁴ Dative. W. Gr. Gr. § 134; JELF, § 596, 3. ⁵ Ξενόω, 1 aor. pass. ⁶ Κατά. ⁷ Οὐν. ⁸ Optative (oratio obliqua). W. Gr. Gr. § 156. ⁹ 'To words concerning friendship.' ¹⁰ 'Having received libations [σπονδαί] and a right hand.' ¹¹ 'Was present.' ¹² Συγκείμενον χωρίον.
¹³ Οἱ περὶ αὐτόν. ¹⁴ Χαμαί. ¹⁵ Ἠόα τις. ¹⁶ 'Having.' ¹⁷ Στολή.
¹⁸ Ὑποσπίθην, Participle pres. act. gen. abs. ¹⁹ Παπτά. ²⁰ Μαλακῶς.
²¹ Καθίζειν. ²² Ἐντροπῆν, aor. 1 act. ²³ 'Seeing.'
²⁴ Φαυλότης. ²⁵ 'Himself also.' ²⁶ Ἐχειν.

they *bid each other good morning*.²⁷ Pharnabazus having then extended his hand, Agesilaus *returned the compliment*; ²⁸ whereupon ²⁹ Pharnabazus, as he was the older, *opened the conference*: ³⁰ ‘Agesilaus, and all Lacedæmonians present, I was your friend and ally, when you *were at war*³¹ with the Athenians; I strengthened³² your *naval power*³³ by *subsidies*,³⁴ and on land, fighting *in person on horseback*,³⁵ I aided you in driving³⁶ the enemy into the sea. And you cannot³⁷ accuse me of *having ever acted*³⁸ or spoken double towards you, like³⁹ Tissaphernes.’

²⁷ Ἀλλήλοις χαίρειν προσείπον. ²⁸ Ἀντιπροτείνειν [δεξίαν]. ²⁹ Μετὰ δὲ τοῦτο. ³⁰ Ἀρχεσθαι λόγον. ³¹ Πολεμεῖν. ³² ‘Made strong.’ ³³ Ναυτικόν. ³⁴ ‘Affording money.’ ³⁵ ‘Myself from the horse.’ ³⁶ ‘With you I pursued’ [καταδιώκειν]. ³⁷ Οὐκ ἔχειν. ³⁸ Ποτήσαντος. ³⁹ Ὡσπερ.

XII.

‘*After acting thus*,¹ I am now treated² in such a manner by you, that I have not even a dinner in my own country, unless, like the wild beasts, I can gather³ something of *what* you may *chance*⁴ to leave. The fine mansions⁵ and parks,⁶ full of trees and of wild beasts, which my father left me, and in which I rejoiced,⁷ all these I see partly⁸ cut-down,⁹ partly⁸ burnt. If, then, I do not understand either religion¹⁰ or justice,¹⁰ do you teach me, *in what sense*¹¹ these acts become¹² men who know how to return¹³ favours.’¹⁴ Such were his words; and Agesilaus *at length*¹⁵ replied: ‘I believe you know, Pharnabazus, that in the Grecian states, *as elsewhere*,¹⁶ men become one

¹ ‘Having been such.’ ² Διάκειμαι. ³ Συλλέγεσθαι, fut. middle, ⁴ Ὅς—ἄν, with conjunctive. W. Gr. Gr. § 177, b. ⁵ Οἰκήματα. ⁶ Παράδεισοι. ⁷ Εὐφραίνομαι. ⁸ Τὰ μὲν—τὰ δέ. ⁹ Κατακόπτω, perf. pass. part. ¹⁰ Τὰ θσια—τὰ δίκαια. ¹¹ Ὅπως. ¹² ‘Are of.’ ¹³ Ἀποδίδωμι. ¹⁴ Χάριτες. ¹⁵ Χρόνῳ ποτε. ¹⁶ Καί.

another's guests; and these men, when the states go to war, wage war with their countries and with *those entertained by them*; ¹⁷ and, should it so chance, they have sometimes ¹⁸ even slain one another. Thus we have been compelled *of late*, ¹⁹ *while at war* ²⁰ with your sovereign, to consider all his possessions *as those of an enemy*. ²¹ Yet we should *be very glad* ²² to become friends with you. Now, if you *were obliged* ²³ to receive us as masters *in exchange for* ²⁴ the king as a master, I would not have advised ²⁵ you thus; but you *have now an opportunity*, ²⁶ *by siding* ²⁷ with us, to live *in the enjoyment of* ²⁸ your own property, *making prostrations before* ²⁹ no one, nor having a master. Indeed, ³⁰ to be free, I believe to be worth ³¹ all the money [in the world].'

¹⁷ Οἱ ἐξενώμενοι.¹⁸ Ἔστιν ὅτε.¹⁹ Νῦν.²⁰ Partic. pres. act.²¹ Πολέμιος.²² Περὶ παντὸς ποιήσασθαι.

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²³ Δεῖ.²⁴ Ἀλλάσασθαι.²⁵ Ξυμβουλεύω.²⁶ Ἐξέστί σοι.²⁷ Γενομένην.²⁸ Καρπούμενος.²⁹ Προσκυνούντα.³⁰ Καίτοι.³¹ Ἀντίξιος.

XIII.

Since, Athenians, it seems good to you *to court the friendship of* ¹ the Lacedæmonians, it appears to me that it is right to consider, how ² that friendship *may endure* ³ *the longest possible* ⁴ time. ⁵ If, then, we were to regulate ⁶ our agreements ⁷ *by the standard of our mutual interest*, ⁸ we should thus, *in all probability*, ⁹ *be most likely to continue* ¹⁰ [friends]. Now, the other [points] *have mostly been agreed upon*, ¹¹ and the question ¹² now turns on the *supre-*

¹ Ποιῆσθαι φίλους.² Ὅπως.³ Συμμένειν, fut. indic.⁴ Ὅτι πλείστον.⁵ Accus. W. Gr. Gr. § 141, a.⁶ Ποιήσασθαι, conjunctive with εἰν,

W. Gr. Gr. § 177, b.

⁷ Συνθήκας.⁸ 'In that way in which it

shall most suit [συνοίσει] either.'

⁹ Κατὰ τὸ εἰκός.¹⁰ Συμμένειν,

opt. pres. with ἂν, W. Gr. Gr. § 167.

¹¹ Συνομολογεῖν, perf. pass.

3rd pers. singular.

¹² Σκέψις.

macy.¹³ The senate, then, has declared,¹⁴ that the supremacy by¹⁵ sea should be yours, and the Lacedæmonians' that by land; and to myself *this partition seems to have been made*,¹⁶ not so much¹⁷ by man,¹⁸ as¹⁷ by Nature¹⁸ and by accident. For, in the first place, you have a situation¹⁹ admirably adapted²⁰ for this [purpose]; for a great many states *that stand in need*²¹ of the sea, dwell around your state, and all these are weaker than your own: and, besides this, you possess harbours, without which it is impossible to employ²² a naval power; and have also many *ships of war*; ²³ and it is a *national policy*²⁴ with you to develop²⁵ [your] naval force. *In addition to this*,²⁶ you are quite at home in²⁷ all the sciences²⁸ relating to²⁹ maritime affairs; ³⁰ and, indeed, are far in advance of³¹ others, in skill at any rate, in naval tactics; ³² for the sustenance³³ of most of you comes from the sea: so that, *while promoting*³⁴ your private interests,³⁵ you at the same time become versed³⁶ in conflicts by sea. Further, there is this: from no country could a larger collective³⁷ fleet³⁸ sail forth, than from yours; and this is no trifling³⁹ [advantage] towards supremacy: for all men gladly rally round⁴⁰ the first power that shows strength.⁴¹ Moreover, it has been given to you by the gods to be prosperous in this [sphere]; for *while you have fought*⁴² very many and very important battles at sea, you have had very few reverses,⁴³ and a great many successes.⁴³

¹³ Περὶ τῆς ἡγεμονίας. ¹⁴ Προβουλεύω, *passive construction*. ¹⁵ Κατὰ.
¹⁶ Ταῦτα διωρίσθαι. ¹⁷ Οὐ μᾶλλον ἢ. ¹⁸ Ἀνθρωπίνη—θεία φύσις.
¹⁹ Τόπος. ²⁰ Πεφυκώς. ²¹ 'Of those needing' [δεόμεναι]. ²² Χρησθαι.
²³ Τριήρεις. ²⁴ Πάτριον. ²⁵ Ἐπικτᾶσθαι. ²⁶ Ἀλλὰ μὴν. ²⁷ Οἰκίας
ἔχετε. ²⁸ Τέχνας. ²⁹ Περὶ. ³⁰ 'These things'. ³¹ Πολὸν προ-
έχειν, *genitive*. ³² Περὶ τὰ ναυτικά. ³³ Βίος. ³⁴ Ἐπιμελούμενοι.
³⁵ Τὰ ἴδια. ³⁶ Ἐμπειρος, *genitive*. ³⁷ Ἀθρόαι. ³⁸ Τριήρεις.
³⁹ Ἐλάχιστον. ⁴⁰ Συλλέγονται πρὸς. ⁴¹ Ἰσχυρὸν γενόμενον.
⁴² Ἀγωνίζεσθαι, *perf. pass. participle*. ⁴³ Ἀποτυγχάνειν—κατορθοῦν.

XIV.

That this science¹ is both necessary and becoming² to you, judge³ *from the following considerations*.⁴ The Lacedæmonians formerly *were at war*⁵ with you [for] many years;⁶ and, *though in possession of*⁷ your territory, *made no progress*⁸ towards your destruction;⁹ but when destiny¹⁰ at last allowed them a *maritime ascendancy*,¹¹ you at once fell utterly beneath *their power*.¹² It is manifest, therefore, *from facts like these*,¹³ that all your safety *depends upon*¹⁴ the sea. *Such, then, being the case*,¹⁵ how can it be *politic*¹⁶ for you to allow¹⁷ the Lacedæmonians to *take the lead*¹⁸ by sea? *for they*¹⁹ openly²⁰ avow that they are less conversant²¹ with this art²² than you. Besides, in contests by²³ sea, the risk *encountered is not equal*²⁴—*they risk*²⁵ only the men on board²⁶ their ships of war—you risk your children, your wives, and your whole city. *Such, then, is your position*:²⁷ examine,²⁸ now, that of the Lacedæmonians. In the first place, they live inland;²⁹ so that, *while they are masters of*³⁰ the land, they would be able to live well, even *should they be debarred*³¹ from

¹ Ἐπιμέλεια. ² Προσῆκων. ³ Ἐνθυμείσθαι, 1 aor. pass. ⁴ Ἐκ τῶνδε οὗτός (see Preface, xvi. 22) usually refers to what precedes, ὅδε to what follows. ⁵ Πολεμεῖν. ⁶ W. Gr. Gr. § 141, a. ⁷ Κρατοῦντες, with genitive. ⁸ Οὐδὲν προκόπτειν. ⁹ Τὸ ἀπολέσαι ἑμᾶς.
¹⁰ Ὁ θεός. ¹¹ 'To prevail by sea.' ¹² 'Them.' ¹³ 'In these' [things].
¹⁴ Ἀπρᾶσθαι ἐκ, perf. pass. ¹⁵ Οὕτως πεφυκότων, sc. πραγμάτων.
¹⁶ Καλῶς ἔχειν. ¹⁷ Ἐπιτρέπειν, 1 aor. act. ¹⁸ 'To lead.'
¹⁹ Οἱ. ²⁰ Καὶ αὐτοί. ²¹ Ἀπειρότεροι' nominative before the infinitive, because the subject is the same as that of the preceding verb. W. Gr. Gr. § 162. ²² Ἔργον, genitive after ἀπειρος. W. Gr. Gr. § 132, f. ²³ Κατά. ²⁴ Οὐ περὶ τῶν ἴσων ἐστίν. ²⁵ 'To them indeed [the risk] is for' [περὶ], etc. ²⁶ Ἐν. ²⁷ Τὰ μὲν ὑμέτερα οὕτως ἔχει.
²⁸ Ἐπισκέπτεσθαι, 1 aor. mid. ²⁹ Ἐν μεσσηνίᾳ.
³⁰ Κρατεῖν, part. pres. act. ³¹ Εἰ εἰργαίρο, with genitive. W. Gr. Gr. § 132, g. obs. 1.

the sea. Conscious³² of this themselves, *from their very childhood*³³ they adapt³⁴ their training³⁵ to continental³⁶ warfare; and, what is *most important*,³⁷ in obedience to³⁸ their officers,³⁹ they excel by land, and you by sea. Now, that the service⁴⁰ by land is no less necessary for them than that by sea to you, we can *assure ourselves*⁴¹ from facts;⁴² for you, [after] warring with them for many years, and frequently *defeating them at sea*,⁴³ made no advance⁴⁴ towards their reduction;⁴⁵ but when they were once defeated by land, *they were in immediate danger of losing*⁴⁶ both their children and wives and their whole city.

³² Ἐγνωκότες. ³³ Εὐθὺς ἐκ παιδων. ³⁴ Ποιεῖσθαι. ³⁵ Ἀσκησις.
³⁶ Κατὰ γῆν. ³⁷ Πλείστον ἄξιον. ³⁸ Τὸ πείθεσθαι, εὐθ. κατὰ. ³⁹ Οἱ
 ἄρχοντες. ⁴⁰ Ἐπιμέλεια. ⁴¹ 'Κποι.' ⁴² Τὰ ἔργα. ⁴³ Κατα-
 ναυμαχεῖν. ⁴⁴ Οὐδὲν προὔργου ἐποιεῖτε. ⁴⁵ Τὸ τούτους καταπολε-
 μῆσαι. ⁴⁶ 'The danger to them was concerning,' etc.

XV.

The ancestors of these men, having been thus honourably born and educated, enjoyed¹ a commonwealth of *their own construction*,² which it is well briefly to review.³ For a commonwealth is the nurture of men, a good [commonwealth] of good men, the contrary of bad men. It is requisite, therefore, to show that *our predecessors*⁴ were bred in a glorious commonwealth, through which, indeed, both they and *the men of this generation*,⁵ among⁶ whom are those who have recently perished, were virtuous. For the constitution was then the same as now, an aristocracy, under which we are now living,⁷ and ever have lived, *with few exceptions*.⁸ One man calls it a democracy, another something else, as he likes; but it is in reality⁹ an aristo-

¹ Οἰκεῖν. ² Κατασκευασάμενοι. ³ Ἐπιμνησθῆναι. ⁴ Οἱ πρόσθεν
 ἡμῶν. ⁵ Οἱ νῦν. ⁶ 'Οφ.' ⁷ Πολιτεύεσθαι. ⁸ 'Ὡς τὰ πολλὰ.
⁹ Ἀλήθεια.

crazy ruling with¹⁰ the approval¹¹ of the people. We have always had kings: at one time hereditary,¹² at another elective;¹³ but the commonalty¹⁴ has the chief power over the state: it assigns magistracies¹⁵ and power¹⁶ to the men *from time to time*¹⁷ approved to be the best: and no man has been repulsed¹⁸ by infirmity, or poverty, or the obscurity¹⁹ of his ancestors, nor honoured for the opposite [qualities], as in other states; but there is one standard²⁰—the man approved [as] clever or virtuous, *has power*²¹ and *office*.²² Our *identity of origin*²³ is the source²⁴ of this constitution: for other states are composed²⁵ of men *of all races*²⁶ and *of unequal condition*,²⁷ so that their commonwealths also are unequal, despotisms, *for instance*,²⁸ and oligarchies. Some men live regarding one another as slaves, others as masters: but we and our [countrymen], all born brothers by²⁹ the same mother, do not desire³⁰ to be slaves or masters of one another, but our *natural equality of birth*³¹ compels us to seek a legal *equality of rights*,³² and not to yield to one another in any other [point] save a reputation for virtue and wisdom.

- ¹⁰ Μετά. ¹¹ Εὐδοξία. ¹² Ἐκ γένους. ¹³ Αἰρετός. ¹⁴ Τὸ πλῆθος.
¹⁵ Αἱ ἀρχαί. ¹⁶ Τὸ κράτος. ¹⁷ Ἀεί. ¹⁸ Ἀπελαύνω, perf. pass.
¹⁹ Ἀγνωσία. ²⁰ Ὅρος. ²¹ Κρατεῖν. ²² Ἀρχεῖν. ²³ Ἐξ ἴσου
γένεσις. ²⁴ Αἰτία. ²⁵ Κατασκευάζω, perf. pass. ²⁶ Παντοδαποί.
²⁷ Ἀνόμαλοι. ²⁸ Τέ. ²⁹ Ὀφ. ³⁰ Ἀξιώω. ³¹ Κατὰ φύσιν
ἰσογονία. ³² Ἰσονομία.

XVI.

This war was waged¹ by the whole [strength] of our state in behalf of themselves and of their *fellow countrymen*² against the barbarians; but *when peace ensued*,³ and the state was honoured, there came upon it, what is wont to befall⁴ the prosperous among men: in the first place,

- ¹ Διατλεῖν, 1 aor. pass. ² Ἄλλοι ὁμόφωνοι. ³ Γενομένης, gen. abs.
⁴ Προσπίπτειν.

emulation,⁵ and after⁶ emulation, envy; which, indeed, plunged⁷ the state, against its will, into⁸ war with the Greeks. War *having burst out*⁹ after this, they engaged,¹⁰ at Tanagra, in conflict¹¹ with the Lacedæmonians in behalf of the freedom of Bœotia: but it having turned out a drawn¹² battle, the second engagement¹³ *proved decisive*,¹⁴ for the Lacedæmonians decamped,¹⁵ abandoning the Bœotians whom they *professed to aid*,¹⁶ while our men gained a victory, *three days afterwards*,¹⁷ at Œnophytæ, and justly recalled¹⁸ those who were iniquitously exiled.¹⁹ These men then *were the first who*,²⁰ after the Persian war, fighting for Greeks against Greeks *on that occasion*²¹ in defence of freedom, *after proving*²² themselves brave²³ men, and delivering²² those whom they were succouring, were interred²⁴ *with public honours*²⁵ in this mound.²⁶ A long war having ensued, and all the Greeks having marched and ravaged²⁷ our land, thus²⁸ making²⁹ an unworthy return³⁰ to the state, our countrymen, *after defeating*²² them in a naval action, and seizing their leaders in Sphacteria, *though they had the power*³¹ to put them to death, yet spared and restored them, and made peace, thinking that against³² *men of the same race*³³ they ought to war only as far as victory, and not, through a special³⁴ enmity to one state, to annihilate the common [bond] of the Greeks, but that against the barbarians [they ought to carry on war] to extermination.³⁵

⁵ Ζῆλος. ⁶ Ἀπὸ, W. Gr. Gr. § 183. ⁷ Καθίστημι, 1 aor. act.
⁸ Ἐν. ⁹ Γενομένου. ¹⁰ Συμβάλλω. ¹¹ Μάχεσθαι, partic.
¹² Ἀμφισβητήσιμος. ¹³ Ἔργον. ¹⁴ Διακρίνειν. ¹⁵ Οἴχεσθαι ἀπίων.
¹⁶ Βοηθεῖν, imperfect, which often signifies an attempt, whether bond fide or professed. W. Gr. Gr. § 41, obs. 2. JELF, § 398, 2. Preface, § viii.
¹⁷ Τρίτῃ ἡμέρᾳ. ¹⁸ Κατάγειν. ¹⁹ Φεύγειν, partic.
²⁰ Πρῶτοι. ²¹ Ἦδη. ²² Aorist. ²³ Ἀγαθός. ²⁴ Τίθημι, 1 aor. pass.
²⁵ 'Honoured by the state.' ²⁶ Μνήμα. ²⁷ Τέμνειν.
²⁸ Καί. ²⁹ Ἐκτίνειν. ³⁰ Χάρις. ³¹ Ἐξόν. W. Gr. Gr. § 163, obs.
³² Πρὸς, accus. ³³ Τὸ ὁμόφυλον. ³⁴ Ἴδιος. ³⁵ Διαφθόρα.

XVII.

*The Thebans, having convoked*¹ from all the cities [deputies] *to hear*² the letter³ from the king, and the Persian, who brought the despatch,⁴ [after] exhibiting⁵ the king's seal, *having read*¹ its contents,⁶ the Thebans called upon those who wished to be friends to the king and to themselves, to swear accordingly;⁷ but *the deputies from*⁸ the cities replied that they had been sent,⁹ not to swear,¹⁰ but to hear: and bid them send to their cities, if they had any need of oaths. Indeed,¹¹ Lycomedes, the Arcadian, *added*¹² this, that the assembly¹³ *itself ought not*¹⁴ to meet¹⁵ in Thebes, but wherever¹⁶ the war might be. The Thebans being angry¹⁷ with him, and declaring that he was ruining⁹ the confederacy,¹⁸ he *even declined*¹⁹ to take his seat at²⁰ the council,²¹ but *took his leave and*²² departed, and with him all the envoys²³ from Arcadia. The assembled²⁴ [deputies] *having refused*¹ to take the oaths²⁵ in Thebes, the Thebans despatched envoys to the states, calling upon them to swear that they would act²⁶ according to the king's letter, *in the belief*²⁷ that each individual²⁸ state would shrink²⁶ from offending²⁹ at once themselves and the king. When, however, *on their arrival*³⁰ at Corinth first, the Corinthians resisted,³¹ and replied that they did not want⁹

¹ 'When the Thebans had convoked.' συγκαλεῖν, aor. 1. act. ² Partic. fut. accusative. W. Gr. Gr. § 56, obs. 4. ³ Ἐπιστολή. ⁴ Τὰ γράμματα. ⁵ Partic. aor. 1. act. of δεικνυμι. ⁶ Τὰ γεγραμμένα. ⁷ Ταῦτα. ⁸ Οἱ ἀπό. ⁹ Opt. (oratio obliqua). W. Gr. Gr. § 156. ¹⁰ Partic. fut. of δμνυμι. W. Gr. Gr. § 36, obs. 4. ¹¹ Μέντοι. ¹² Καὶ—ἔλεγε. ¹³ Σύλλογος. ¹⁴ 'Not even—ought,' etc. ¹⁵ 'To be.' ¹⁶ Ἐνθα, with conjunctive and ἂν. W. Gr. Gr. § 177, b. ¹⁷ Χαλεπαίνειν, gen. abs. with dative of person. ¹⁸ Τὸ συμμαχικόν. ¹⁹ 'Not even willed.' ²⁰ Καθίσειν εἰς. ²¹ Συνέδριον. ²² Ἀπιών. ²³ Πρέσβεις. ²⁴ Οἱ συνεληλυθότες. ²⁵ 'To swear.' ²⁶ Future infinitive. ²⁷ 'Thinking.' ²⁸ Μία ἐκάστη. ²⁹ Ἀπεχθάνεσθαι. ³⁰ Gen. abs. ³¹ 'Υφίστημι;

confederate engagements³² with the king, many other states also followed their example,³³ [by] replying in the same style.³⁴ Thus was the struggle³⁵ of Pelopidas and the Thebans for power³⁶ brought to nought.³⁷

1 aor. act. 2 Κοινοὶ ἔρκοι. 3 Ἐπακολουθεῖν. 4 Κατὰ ταῦτά.
 5 Περιβολή, sc. 'the compassing of power.' 6 Ἡ ἀρχή, objective
 genitive. W. Gr. Gr. § 130, b. 7 Διαλίω, aor. 1 pass.

XVIII.

Lycurgus,¹ indeed, established² in Sparta the following³ institutions,⁴ likewise opposed⁵ to the rest of the Greeks. For, in the other states,⁶ every man, as we all know,⁷ makes money⁸ as fast as⁹ he can; one man farms,¹⁰ another is a shipowner,¹¹ another a merchant,¹² while others subsist¹³ by handicraft.¹⁴ But in Sparta, Lycurgus forbade¹⁵ free-men to touch any money-making occupation,¹⁶ while he enjoined¹⁷ them to consider whatever wins¹⁸ liberty for states [as] their own sole employment.¹⁹ Why, indeed, should wealth be zealously pursued²⁰ in a country where, [by] enacting²¹ that all should contribute²² equally to the means of subsistence,²³ and should live in the same style,²⁴ he effected²⁵ that no one should long for wealth for the sake of luxury?²⁶ Indeed,²⁷ not even for the sake of clothes might they make money:²⁸ since they are adorned, not by costliness²⁹ of dress, but by good-habit³⁰ of body.

1 Ὁ Λυκούργος. W. Gr. Gr. § 115, obs. 1. 2 Καθίστημι, 1 aor. act.
 3 Τάδε, see Preface xvi. 22. 4 Νόμιμα. 5 Ἐναντίος. 6 Πόλις.
 7 Δίπαι. 8 Χρηματίζεσθαι. 9 Ὅσον. 10 Γεωργεῖν. 11 Ναυκληρεῖν.
 12 Ἐμπορεύομαι. 13 Τρέφεσθαι. 14 Τέχναι. 15 Ἀπέιπε, with dative.
 16 Τὰ ἀμφὶ χρηματισμόν. W. Gr. Gr. § 195, c. obs. 17 Τάττω, aor. 1 act.
 18 Παρασκευάζω. 19 Ἔργον. 20 Σπουδαστέος. W. Gr. Gr. § 166, b.
 21 Τάττω, aor. 1 act. participle. 22 Φέρω. 23 Τὰ ἐπιτήδεια. 24 Ὀμοίως
 διατῆσθαι. 25 Ποιεῖν, aor. 1 act. 26 Ἡδυπάθεια. 27 Ἀλλὰ μήν.
 28 Verbal adjective of χρηματίζω. W. Gr. Gr. § 166, a. 29 Πολυτέλεια.
 30 Εὐεξία.

Nor even for the sake of *having*³¹ [means] *to be liberal*³² towards their³³ comrades,³⁴ *could they amass money*,³⁵ since he declared³⁶ *the aiding*³⁷ *their companions*³⁸ *by personal toil*³⁹ more honourable than *by munificence*,⁴⁰ pointing out that the one was a function⁴¹ of the soul, the other of wealth.

³¹ Τοῦ ἔχειν. ³² Δαπανᾶν. ³³ Τοὺς. W. Gr. Gr. § 115, obs. 2.
³⁴ Σύσκηνοι. ³⁵ Χρήματα ἀθροιστέον. ³⁶ Ποιεῖν, αορ. 1 act. ³⁷ Τὸ ὠφελεῖν. W. Gr. Gr. § 117. ³⁸ Οἱ συνόντες. ³⁹ 'Labouring by the body.'
⁴⁰ Participle pres. act. of δαπανᾶν. ⁴¹ Ἔργον.

XIX.

Senators,¹ if any one among thinks that more men *are being executed*² *than is necessary*,³ let him reflect⁴ that, where constitutions⁵ are changing,⁶ these things everywhere happen, and that *there must needs be*⁷ here a great many enemies to *those who are changing*⁸ [the government] into an oligarchy, both *because* the city *is*⁹ the most populous¹⁰ of *all in Greece*,¹¹ and because the commons¹² have been bred in freedom a very long time.¹³ Now we, assured¹⁴ that democracy is a bad constitution for men *like us*¹⁵ and you: assured also, that the commons *will never be*¹⁶ friendly to the Lacedæmonians who saved us, and that the aristocrats¹⁷ will ever remain¹⁸ faithful to them, *are endeavouring to establish*¹⁹ this constitution for

¹ Ὁ ἄνδρες βουλευταί. ² 'Die.' ³ Τοῦ καιροῦ. ⁴ Ἐννοεῖν, 1 aor. act. imperat. ⁵ Πολιτεῖαι. ⁶ Μεθίσταμαι. ⁷ Ἀνάγκη εἶναι.
⁸ Οἱ μεθίσταντες. ⁹ Διὰ τὸ εἶναι. ¹⁰ Πολυνάνθρωπος. ¹¹ Αἱ Ἕλληνίδες. ¹² Ὁ δῆμος. ¹³ Δοκούς. W. Gr. Gr. § 141, a. ¹⁴ Participle aor. act. γιγνώσκω. ¹⁵ Οἷοις ἡμῖν. ¹⁶ Ἄν, with optative. W. Gr. Gr. § 167. ¹⁷ Οἱ βέλτιστοι. In Greece, as elsewhere, those in power were always 'the best,' in their own estimation. Thus, in Cicero, 'boni,' constantly means 'aristocrats,' because the orator's politics were aristocratic. So, in Theognis, the 'bad,' are always the democrats. ¹⁸ Διατελεῖν, opt. with ἄν. ¹⁹ Καθίστημι, present tense, which, like the imperfect, frequently signifies an endeavour, inasmuch as it

these reasons²⁰ with the advice²¹ of the Lacedæmonians. Whenever²² we find any man opposed²³ to the oligarchy, we get rid of him²⁴ as far as we can. And it seems to us to be especially²⁵ just that, if any member of our own faction²⁶ injures²⁷ this settlement,²⁸ he should suffer punishment.²⁹ Indeed,³⁰ treachery³¹ is more terrible than war, in proportion as³² it is more difficult to guard ourselves against an invisible³³ than a visible [danger], and more hateful, inasmuch as men are afterwards reconciled³⁴ and become attached³⁵ to enemies, but whomsoever³⁶ they detect³⁷ in an act of treachery,³⁸ with him no man yet was ever reconciled,³⁹ or can be reconciled for the rest of his life.⁴⁰ However, in order that⁴¹ you may know, that these acts of his are no novelties,⁴² but that he is by nature a traitor, I will recall his deeds to your remembrance.⁴³

represents the agent in the act of doing something. W. Gr. Gr. § 41, obs. 2, a. ²⁰ 'Through these things.' ²¹ Γνώμη. ²² 'Εάν, with conjunctive. W. Gr. Gr. § 177, b. ²³ 'Εναντίος. ²⁴ 'Εκποδὼν ποιεῖσθαι. ²⁵ Πολὺ μάλιστα. ²⁶ Τίς ἡμῶν αὐτῶν. ²⁷ Λυμναίνεσθαι. ²⁸ Κατάστασις, dative. ²⁹ Δίκην δίδομαι. ³⁰ Καίτοι. ³¹ Προδοσία. ³² Τοσούτῳ—ὅσῳ. ³³ Ἀφανής. ³⁴ Σπένδομαι. ³⁵ Πιστοί. ³⁶ Ὅν ἂν, with conjunctive. W. Gr. Gr. § 177, b. ³⁷ Λαμβάνειν. ³⁸ 'Betraying,' participle of προδίδωμι. ³⁹ Σπένδομαι, 1 aor. mid. ⁴⁰ Τοῦ λοιποῦ, sub. χρόνου. ⁴¹ ἵνα, with conjunctive. W. Gr. Gr. § 176. ⁴² 'This man does not do these things new.' ⁴³ Ἀναμνήσω ὑμᾶς.

XX.

This man, though always¹ honoured by the people, was most eager² to transfer³ the popular government⁴ to the four hundred, and was a leading man⁵ among them; but when he found an opposition⁶ to the oligarchy framed,⁷ he [was the] first [who] became a leader⁸ of the people⁹

¹ 'Ἐξ ἀρχῆς. ² Προπετής. ³ Μεταστήσαι. ⁴ Δημοκρατία. ⁵ Πρωτεύειν. ⁶ Ἀντίπαλόν τι. ⁷ Ξυνιστάμενον. ⁸ ἡγεμών. ⁹ Dative. W. Gr. Gr. § 134.

against them; whence, I presume,¹⁰ he is surnamed¹¹ Buskin.¹² Now, a man worthy of life¹³ ought not to be clever¹⁴ in leading¹⁵ *his colleagues*¹⁶ into danger,¹⁷ and then to change¹⁸ immediately, *if any opposition should arise*,¹⁹ on the contrary,²⁰ he ought to persevere in his efforts,²¹ as if [he were] in a ship, until they gain a favourable wind;²² for if [he does] not,²³ how will they ever arrive²⁴ at their proper ports,²⁵ if they are instantly to sail²⁶ the opposite way,²⁷ whenever²⁸ any difficulty arises?²⁹ All revolutions³⁰ are confessedly³¹ sanguinary;³² but you, through your versatility,³³ are responsible for the death of great numbers³⁴ at the hands of³⁵ the people on the fall of³⁶ an oligarchy, and of great numbers at the hands of the aristocracy³⁷ on the overthrow of³⁸ a popular constitution.³⁹ Yet this is the man who, when commissioned⁴⁰ by the admirals⁴¹ to recover⁴² those Athenians⁴³ who were disabled⁴⁴ in the naval-action⁴⁵ near⁴⁶ Lesbos, though he himself failed to recover them,⁴⁷ nevertheless impeached⁴⁸ the admirals and sacrificed⁴⁹ them, in order⁵⁰ that his own life⁵¹ might be saved. How, then, can it possibly⁵²

¹⁰ Δήπου. ¹¹ Ἐπικαλοῦμαι. ¹² Κόθορνος, 'a shoe large enough to fit either foot indifferently.' ¹³ Ἰνфинитиве. ¹⁴ Δεινός. ¹⁵ Προάγειν. ¹⁶ Οἱ συνόντες. ¹⁷ Τὰ πράγματα. ¹⁸ Μεταβάλλεσθαι. ¹⁹ Ἦν τι ἀντικόπη. ²⁰ Ἀλλά. ²¹ Διαπονεῖσθαι. W. Gr. Gr. § 190. Force of διὰ in composition. ²² Ἐς οὖρον καταστήναι, conjunctive with ἔως ἂν. W. Gr. Gr. § 177, b. ²³ Μῆ, after εἰ. W. Gr. Gr. § 168. ²⁴ Ἀφικέσθαι, opt. ²⁵ Ἐνθα δεῖ. ²⁶ Optative. ²⁷ Ἐς τάναντία. ²⁸ Ἐπειδὴν, with conjunctive. ²⁹ Μεταβολαὶ πολιτειῶν. ³⁰ Δήπου. ³¹ Θανατηφόροι. ³² Διὰ τὸ εὐμετάβολος εἶναι. ³³ 'A cause to very many to have died.' ³⁴ Ὑπό. ³⁵ Ἐκ. This preposition denotes succession from one state to another. W. Gr. Gr. § 184. ³⁶ Οἱ βελτίους. ³⁷ Δημοκρατία. ³⁸ Ταχθεῖς. ³⁹ Στρατηγῶν. ⁴⁰ Ἀνελίσθαι. ⁴¹ Genitive. ⁴² Καταδύντες. ⁴³ Ναυμαχία. ⁴⁴ Περὶ, with accusative. ⁴⁵ 'He himself not having recovered them.' ⁴⁶ Participle. ⁴⁷ 'Killed.' ⁴⁸ Ἰνα. ⁴⁹ 'He himself.' ⁵⁰ Πορί.

be right to spare this man, who is obviously⁵¹ ever solicitous⁵² for his own aggrandisement,⁵³ and cares⁵⁴ nothing for honour⁵⁵ and his friends?

⁵¹ Φανερός. W. Gr. Gr. § 126. ⁵² Ἐπιμελούμενος. ⁵³ Τοῦ πλεονεκτεῖν. ⁵⁴ Ἐντροπέμενος. ⁵⁵ Τὸ καλόν.

XXI.

On this,¹ the herald of the Thirty [Tyrants] commanded the police² to arrest³ Theramenes; and they having entered⁴ with their attendants,⁵ Satyrus,⁶ the most reckless⁷ and profligate⁸ of them, leading them, Critias said: 'We deliver over to you Theramenes, *who is before you*,⁹ condemned¹⁰ according to the law; and do you, police, apprehend¹¹ and conduct him to prison,¹² and complete your duty.'¹³ On these words,¹⁴ Satyrus dragged him from the altar—the attendants also dragged him away. Theramenes, as might have been expected,¹⁵ invoked gods and men to look down on *what was passing*;¹⁶ but the senate maintained¹⁷ silence, seeing that the men at the bar¹⁸ were also like Satyrus, and that the [space] in front of the senate-house¹⁹ was full of guards²⁰—aware, also, that those present had daggers with them.²¹ They conducted the man through the Agora, protesting against²² his treatment²³ in very loud²⁴ accents.²⁵ One saying²⁶ of his is recorded. When Satyrus told him that he would suffer,²⁷ if he were

¹ Ἐκ τούτου. ² Οἱ ἑνδεκα. See SMITH, *Dict. Ant. in voce*. 'The Eleven,' p. 372, a. ³ ἵνα ἐπὶ. ⁴ Nom. abs. W. Gr. Gr. § 128. ⁵ Ὑπηρεταί. ⁶ Ὁ Σάτυρος. ⁷ Θρασύς. ⁸ Ἀναδής. ⁹ Τοντονί. ¹⁰ Κατακρίνω, part. perf. pass. ¹¹ Λαμβάνω, participle 2 aor. act. ¹² Οὐ δέ: a euphemism. ¹³ 'Do the things after [ἐκ] these.' ¹⁴ Ὡς δὲ ταῦτα εἶπεν. ¹⁵ Ὡσπερ εἰκός. ¹⁶ Τὰ γινόμενα. ¹⁷ ἔχειν. ¹⁸ Οἱ δρύφακτοι. ¹⁹ Τὸ βουλευτήριον. ²⁰ Φρουροί. ²¹ 'They were present, having daggers' [ἐγχειρίδια]. ²² Δηλόω. ²³ Οἷα ἔπασχε. ²⁴ Μέγας. ²⁵ Φωνή. ²⁶ Ῥῆμα. ²⁷ Οἰμώζω, aor. 1 act. opt. W. Gr. Gr. § 156 (*oratio obliqua*).

not silent, he said :²⁸ ' And if I am silent, shall I not still suffer ? ' ²⁹ And when he *began to drink*³⁰ the hemlock, constrained to die, they report that he said, *as he dashed away*³¹ the last drops,³² ' This to the health of ' ³³ the handsome Critias ! '

²⁸ Ἐπῆρετο.²⁹ W. Gr. Gr. § 56, obs. 4. Future of οἰμῶζω.³⁰ Ἐπιε.³¹ Ἀποκοταβίσαντα. SMITH, Dict. Ant., art. Κότταβος.³² Τὸ λειπόμενον.³³ ' Let this be to. '

XXII.

Meanness¹ is a neglect of ambition carried to excess,² attended with³ expense; and the mean man is a character disposed,⁴ after a triumph⁵ in the tragic chorus,⁶ to dedicate⁷ a wooden tripod⁸ to Dionysos, inscribed⁹ with his own name. And when voluntary contributions¹⁰ are being offered, to be silent, or to rise and leave the assembly.¹¹ And in giving his own daughter in marriage,¹² to sell the flesh of the victim,¹³ excepting the parts offered in sacrifice;¹⁴ and to hire¹⁵ the attendants at marriages on board wages.¹⁶ And when trierarch,¹⁷ to spread the pilot's¹⁸ hammock¹⁹ beneath the deck,²⁰ and to reserve²¹ his own. And after visiting the market,²² to carry the meat and vegetables²³ himself from the market in his pocket.²⁴ And to abide within [doors], whenever²⁵ he sends out²⁶ a robe to wash.²⁷

¹ Ἀνελυθερία.² Περισυρία τις ἀφιλοτιμίας.³ Ἐχων.⁴ Του-

οὔτης τις, οἶος.

⁵ Νικᾶν, 1 aor. act. partic.⁶ Τραγῶδοι, sub. χρόνος.⁷ Ἀνατιθέναι, 2 aor. act.⁸ Ταυρία.⁹ Active construction.¹⁰ Ἐπι-

δόσεις.

¹¹ Ἐκ τοῦ μέσου ἀπελθεῖν.¹² Ἐκδιδόναι, partic. pres. act.¹³ Ἱερεῖον.¹⁴ Τὰ ἱερά.¹⁵ Μισθοῦσθαι, 1 aor. mid.¹⁶ Οἰκόσιτος.¹⁷ Partic. pres. act.¹⁸ Κυβερνήτης.

N.B. The trierarch was entitled to a private cabin of his own.

¹⁹ Στρώμα.²⁰ Κατάστρωμα.²¹ Ἀποτιθέναι.²² Ὀφανεῖν, 1 aor. act. partic.²³ Λάχανα.²⁴ Προ-

κόλπιον.

²⁵ Ὅταν, with conjunctive. W. Gr. Gr. § 177, b.²⁶ Ἐκ-

δοῦναι, 2 aor. act.

²⁷ Active.

And *when* a friend is *collecting*²⁸ a subscription,²⁹ on *catching a distant glimpse of him*,³⁰ to *turn sharply*³¹ out of the road, [and] set off homewards. And not to buy a female attendant, but to hire a little child to *accompany*³² his wife on *her excursions*³³ from the harem.³⁴ And to rise and *sweep out*³⁵ his house, and to clean his couches;³⁶ and when he sits down, to *conceal the soles of*³⁷ the dress which he wears.

²⁸ Συλλέγειν, *partic. pres. gen. abs.* ²⁹ Ἐρανος. ³⁰ Προϊδέσθαι
partic. mid. ³¹ Ἀνακάμπτεν, 1 *aor. act. partic.* ³² Συνακολουθεῖν,
fut. act. partic., agreeing with 'child.' ³³ Αἱ ἔξοδοι. ³⁴ Ἡ γυναι-
κεία. ³⁵ Ἐκκορεῖν. ³⁶ Κλίνην. ³⁷ Παραστρέψαι i.e. 'To
turn the soles and patches inwards.'

XXIII.

Garrulity¹ is a relation² of prolix³ and disjointed⁴ stories;⁵ and the garrulous man is prone, after seating himself close to a person whom he does not know, first to pronounce an eulogy⁶ on his own wife; then to relate the dream which he saw in the night; afterwards to detail⁷ every single article⁸ he had at his dinner. Later,⁹ when he gets into conversation,¹⁰ to say that the men of his day are very inferior¹¹ to their ancestors; and that wheat has become cheap¹² in the market; and that many foreigners are in town:¹³ that the sea is navigable¹⁴ after¹⁵ the Dionysia; that if Zeus would send rain, the plants would be better [for it]; that it is hard to live; that Damippus set up¹⁶ the brightest torch at the Mysteries: to tell how

¹ Ἡ ἀδολεσχία. ² Διήγησις. ³ Μακρός. ⁴ Ἀπροβούλευτος.
⁵ Λόγος. ⁶ Ἐγκώμιον. ⁷ Διεξελεθεῖν. ⁸ Τὰ καθ' ἕκαστα
⁹ Ἐἴτα δὴ. ¹⁰ Προχωροῦντος τοῦ πράγματος. ¹¹ Πονηρότεροι.
¹² Ἀξίος, 'Worth what is asked for it,' i.e. 'cheap.' Cf. ARISTOPH.
Equit. 597. ¹³ Ἐπιδημεῖν. ¹⁴ Πλώϊμος. ¹⁵ Ἐκ. ¹⁶ Ἰστώναι,
1 *aor. act.*

many columns there are in the Odeum; to say, 'Yesterday I was very ill'; and ask, 'What day is to-morrow?' and, if any one tolerates¹⁷ him, never to leave him. If any man wishes to be *free from fever*,¹⁸ he must *rid himself of these fellows*¹⁹ *by shaking them off*.²⁰

¹⁷ Ὑπομένειν. ¹⁸ Ἀπύρετος. ¹⁹ Ἀπαλλάττεσθαι. ²⁰ Παρασείω,
1 aor. act. partic. Cf. ARIST. *Eth. Nic.* iv. 7:—
οὐδαμῶς ἂν ἄρμόζοι τῷ μεγαλοφύχῳ φεύγειν παρασείσαντι.

XXIV.

Many persons have come to me, jurymen, wondering that I impeached¹ the cornfactors² in the senate, and declaring that you, even if you believe them *to be criminals*³ *in the highest degree*,⁴ consider¹ that *I am playing the informer*⁵ full as much as those who make [professional] speeches on these [subjects]. I wish, therefore, to speak first of those [reasons] whereby⁶ I have been constrained to impeach them.

When the Prytanees *referred their case*⁷ to the senate, they were so incensed⁸ against them, that some of the orators declared that we ought¹ *to hand them over*⁹ untried¹⁰ to the Eleven, to punish them with death. But I, believing it to be monstrous¹¹ that the senate should be habituated to do such things as this, rose and declared that I thought¹² we ought to try the cornfactors according to the law; deeming that if they had committed¹³ acts deserving death, you would recognise¹⁴ *the claims of justice*¹⁵

¹ Indicative; on indic. in *oratio obliqua*, see JELF, *Gr. Gr.* § 886.

² Σιτοπώλης. ³ Ἀδικεῖν. ⁴ Ὡς μάλιστα. ⁵ Συκοφαντεῖν.

⁶ Ὅθεν. ⁷ Ἀποδιδόναι, *used absolutely*, περὶ αὐτῶν. ⁸ Ὀργίζεσθαι,

1 aor. pass. ⁹ Παραδόναι αὐτούς. ¹⁰ Ἀκριτος. ¹¹ Δεινόν.

¹² Optative (*oratio obliqua*). See JELF, *Gr. Gr.* § 885. ¹³ Ἐργάζο-

μαι, perf. ¹⁴ Γινώσκω, fut. indic. mid. ¹⁵ Τὰ δίκαια.

no less than ourselves; and that, if they are doing no wrong, it is not right that they should perish untried. The Senate *having assented to*¹⁶ this, they attempted to calumniate¹⁷ me [by] declaring that I was employing¹⁸ these arguments for¹⁹ the protection of the cornfactors. On this, I defended myself *by my own conduct*,²⁰ when their trial²¹ was going on, before the senate; for, while others maintained²² silence, I rose and impeached them, and rendered it evident to every one that I was not speaking in their behalf, but that I was vindicating²³ the established laws.

¹⁶ Πείθομαι, 1 aor. pass. partic. gen. abs. ¹⁷ Διαβάλλειν. ¹⁸ Ποι-
είσθαι, imperf. ¹⁹ Οὐνεκα. ²⁰ Ἐργῷ. ²¹ Κρίσις. ²² Ἀγεῖν,
gen. abs. ²³ Βοηθεῖν, imperf.

XXV.

'First mount the tribune,¹ and tell me, Are you a resident alien?'

'Yes, I am.'

'Do you live as a resident alien² on condition of³ obeying the laws of the state, or with the option of⁴ doing whatsoever⁴ you may please?'

'On condition of obeying.'

'Do you deserve,⁵ then, anything but death, if you have done anything contrary to those laws, by whose sanction⁶ death is the penalty?'

'I deserve death.'⁷

'Answer me, then: Do you confess that you bought up⁸ more corn than fifty measures,⁹ which the law declares to be lawful?'

¹ Ἀναβαλεῖν, 2 aor. imperat. Vid. LIDD. and SCOTT, in voce.
² Μετοικεῖν. ³ Ὅς, with future partic. ⁴ Ὅ τι ἂν, with conjunctive. W. Gr. Gr. § 177, b. ⁵ Ἀξίω. ⁶ Ἐφ' οἷς. ⁷ Ἐγώ γε scil. ἀξίω. ⁸ Συμπρίασθαι. ⁹ Φορμός.

‘I bought it up *at the order of*¹⁰ the archons.’

‘*In case,*¹¹ then, jurymen, he should prove that there is a law which bids the cornfactors to buy up the corn, if¹² the archons should order them, acquit¹³ him; if otherwise, you ought to convict¹⁴ him; for we have shown¹⁵ you the law which forbids any one in the city to buy up more corn than fifty measures. This accusation, then, jurymen, must needs be held to be proved,¹⁶ since the defendant confesses that he bought up the corn, while the law clearly¹⁷ forbids it, and you have sworn that you will vote according to the laws. Nevertheless, *in order that*¹⁸ you may be convinced¹⁷ that they are telling falsehoods about¹⁸ the archons, it is essential that I should speak *more at length*¹⁹ concerning them. For, as the defendants imputed²⁰ the responsibility²¹ to them, we summoned the archons and interrogated them. *Two of the nine*²² denied all knowledge of the matter; but Anytus said, that *in the last winter but one,*²³ when corn was dear, as these fellows were outbidding²⁴ one another, he advised²⁵ them to desist from rivalry,²⁶ believing that it was expedient for you who purchased from them, that they should buy *at the lowest possible price,*²⁷ *since they were bound*²⁸ to sell *at a profit of*²⁹ one obolus only. I will, therefore, *place before*³⁰ you

¹⁰ Κελεύειν, partic. gen. abs. ¹¹ Ἄν, with conjunctive. ¹² Ἀποψηφίσασθαι—καταψηφίσασθαι. ¹³ Παρέχομαι. ¹⁴ Ἰκανός. ¹⁵ Φαίνομαι.

¹⁶ Ἴνα, with conjunctive, without ἄν. W. Gr. § 176.

¹⁷ Πείθεσθαι, 1 aor. pass. conjunctive. ¹⁸ Καθ, gen. W. Gr. § 191.

α. ‘De vel super.’ ¹⁹ Μακρότερον. ²⁰ Ἀναφέρειν. ²¹ Αἰτία.

²² Οἱ δύο. ²³ Τοῦ προτέρου χειμῶνος. See JELF, Gr. Gr. § 577, obs. 1.

Difference between accus. and gen. of Time. ²⁴ Ὑπερβάλλειν, gen.

abs. partic. pres. ²⁵ Συμβουλεύω, 1 aor. act. opt. (oratio obliqua).

²⁶ Φιλονεικεῖν, partic. pres. W. Gr. § 164. ²⁷ Ὡς ἀξιότατον.

²⁸ Δεῖν γάρ. The infinitive depends upon ‘believing that,’ acc. to the

usual construction of the ‘oratio obliqua.’ JELF, Gr. Gr. § 389.

²⁹ ‘Dearer by.’ ³⁰ Παρέχομαι.

Anytus as a witness that he did not enjoin them to buy up the corn and store³¹ it, but that he did counsel them not to bid against³² one another.'

³¹ Κατατιθέναι, 2 aor. mid.

³² Ἀγωνεῖσθαι.

XXVI.

However,¹ I do not believe that they will resort² to this argument;³ but perhaps they will allege, as they did in the senate, that they bought⁴ up the corn *with kind intentions*⁵ towards the state, *in order that*⁶ they might sell it to you *at the cheapest rate*.⁷ But I will mention to you a very strong and very clear proof that they are telling falsehoods. For they ought, if they acted thus on your account, *to be proved*⁸ to have sold *for several days*⁹ at the same price,¹⁰ until¹¹ the corn [they had] purchased failed¹² them; whereas,¹³ they sometimes¹⁴ sold it on the same day¹⁵ dearer by a drachm, like men purchasing by¹⁶ the medimnus. I produce witnesses of these facts. Now, it seems to me monstrous that, whenever¹⁷ it is necessary to contribute to an extraordinary impost,¹⁸ of which all men are sure¹⁹ to be aware, they are reluctant, and make their poverty a pretext; and yet they declare, that they committed in good-will towards you those transgressions for which death is the penalty, and wherein *it was their interest*²⁰ to escape detection. However, you all know that it

¹ Ἀλλὰ γάρ. ² Ἐρχομαι, fut. ³ Ἀόγος. ⁴ Indicative. JELF, Gr. Gr. § 886.

⁵ Ἐπ' εὐνοίᾳ.

⁶ Ἴνα, with opt. W. Gr. Gr. § 155.

⁷ Ὡς ἀξιώτατον.

⁸ Φαίνεσθαι.

⁹ Accus. W. Gr. Gr. § 141. On the difference between the gen. and accus. of Time, see JELF, Gr. Gr. § 577, obs. 1.

¹⁰ W. Gr. Gr. § 131, b.

¹¹ Ἔως, with indicative. See BUTTM. Gr. p. 382; JELF, § 840.

¹² Ἐπιλείπειν.

¹³ Δέ.

¹⁴ Ἐνίοτε.

¹⁵ Genitive.

¹⁶ Κατὰ, accus.

¹⁷ Ὄταν, with conjunctive.

¹⁸ Εἰσφορὰν εἰσενεγκεῖν.

¹⁹ Μέλλειν.

²⁰ Συμφέρειν, imperf.

little becomes these men to advance²¹ such arguments; *for their interests are contrary to those of others*.²² since they gain most, whenever,¹⁷ [in consequence of] some disaster having been announced to the state, they can sell their corn at a high price. And so gladly do they observe your reverses, that²³ they *gain intelligence of*²⁴ some before other men, while others they fabricate²⁵ themselves—that the fleet (for instance) in the Euxine²⁶ has been annihilated, or that it was seized by the Lacedæmonians [while] sailing out, or that the *mercantile ports*²⁷ have been closed, or that the treaties are about to be renounced.²⁸

²¹ Ποιείσθαι. ²² 'Contrary things are expedient to them and to others.' ²³ Ὅτε, with indicative. This particle is construed with all tenses of the indicative, wherever any result is represented not as intended, but merely as a fact; with the infinitive, vice versa. See BUTTM. *Gr. Gr.* p. 385. ²⁴ Πυνθάνομαι. ²⁵ Λογοποιεῖν. ²⁶ Πόντος. ²⁷ Ἐμπορία. ²⁸ Ἀπορρήθῃσενθαι.

XXVII.

Certainly,¹ superstition² would appear³ to be cowardice in relation to what is supernatural;⁴ and the superstitious man to be a person who,⁵ after washing⁶ his hands and sprinkling himself⁷ with⁸ holy [water], and putting laurel into his mouth, walks about in this manner all day.⁹ If a weasel¹⁰ should chance to¹¹ cross the road, he stirreth not until¹² some one shall have passed by,¹³ or [until] he has thrown three stones across¹⁴ the road. Should he happen¹¹

¹ Ἀμέλει. ² Δεισιδαιμονία. ³ Δοκῶ, 1 aor. opt. with ἄν. ⁴ Πρὸς τὸ δαιμόνιον. ⁵ Τοιοῦτός τις, οἷος, with infin. of verb. N.B. In this passage the verbs governed by οἷος in this first sentence, are all in the infin. ⁶ Ἀπονίπτειν, 1 aor. mid. partic. ⁷ Περιρραίνω, 1 aor. mid. partic. ⁸ Ἀπό. ⁹ Τὴν ἡμέραν. ¹⁰ Γαλῆ. ¹¹ Ἐάν. ¹² Ἔως ἄν, with conjunctive. W. *Gr. Gr.* § 177, b. ¹³ Διερχομαι, 2 aor. conjunct. ¹⁴ Ὑπέρ, with genitive.

to see a snake in his house, he instantly builds a temple *on the spot*.¹⁵ *As he passes by*,¹⁶ he pours oil from his flask¹⁷ upon the smooth¹⁸ stones; and *after falling*¹⁹ on his knees and worshipping them, *goes his way*.²⁰ If a mouse should *gnaw through*²¹ a sack²² of barley,²³ he goes to 'a wise man',²⁴ and asks what he ought to do; and if¹¹ he should reply to him, that he ought to *send it*²⁵ to the currier²⁶ to *stitch it up*,²⁷ he does not heed²⁸ this, but turns away and *expiates the omen thoroughly*.²⁹ Whenever³⁰ he sees a *vision in his sleep*,³¹ he goes to the *interpreters of dreams*,³² to the seers, to the *interpreters of birds*,³³ to *enquire*³⁴ to what god or goddess he ought to pray. And *when he is going to be initiated*,³⁵ he repairs every³⁶ month to the Hierophants³⁷ with his wife; and if his wife is *engaged*,³⁸ with the nurse³⁹ and his children. On seeing a madman or an epileptic⁴⁰ [patient], he shudders⁴¹ and spits.

- ¹⁵ Ἐνταῦθα. ¹⁶ Παρήμ, *partic. pres.* ¹⁷ Λήκυθος. ¹⁸ Λισπαρός.
¹⁹ Πίπτω, 2 *aor. act. partic.* ²⁰ Ἀπαλλάττεσθαι. ²¹ Διαφαγεῖν.
²² Θύλακος. ²³ Ἀλφίτα. ²⁴ Ἐξηγητής. ²⁵ Ἐκδοῦναι. ²⁶ Σκυ-
τοδέψης. ²⁷ Ἐπιρράπτειν, 1 *aor.* ²⁸ Προσέχειν, *with dative.*
²⁹ Ἐκθύω, 1 *aor. mid.* ³⁰ Ὄταν, *with conjunct.* ³¹ Ἐρίπνιον.
³² Ὀνειροκρίτης. ³³ Ὀρνιθόσκοπος. ³⁴ Ἐρωτᾶν, *fut. partic. act.*
³⁵ Τελεῖν, 1 *fut. pass. partic.* ³⁶ Κατὰ, *with accus. W. Gr. Gr. § 191, b.*
³⁷ Ὀρφεοτελεσταί. ³⁸ Μὴ σχολάζειν. ³⁹ Τίτθῃ. ⁴⁰ Ἐπίληπτος.
⁴¹ Φρίσσειν.

XXVIII.

It seemed to us, then, that it was impossible to learn all the sciences, and that the arts termed 'mechanical'¹ were generally reprobated² by states, because they appear to destroy the body, and enervate³ the mind. We said, too, that very clear proof of this would be established, if any

- ¹ Βαναυσικός. ² Συναποδοκμάζειν. ³ Καταγνύω.

one, *when an enemy was about to invade*⁴ the country, *were to set apart*⁵ the farmers and the artisans,⁶ and to question each separately, whether it was best to protect the country, or, resigning⁷ the land, to guard the city-walls. For, *in such a case*,⁸ we imagined that the agriculturists⁹ would vote *for the defence of*¹⁰ the country, while the artisans would vote not to fight, but to *sit still*,¹¹ as they have been trained, neither labouring nor exposing themselves to peril. We also declared,¹² that agriculture, from which men procure the necessities of life, was the best employment and study¹³ for a gentleman.¹⁴ For this occupation seemed very easy to learn and very pleasant to practise, and to render the body *symmetrical and robust*,¹⁵ and *in the least degree*¹⁶ to entail upon the mind want of leisure to *take its share of interest in*¹⁷ friends and in *public affairs*.¹⁸ Agriculture appeared to us, too, to encourage men to be brave, *since it rears*¹⁹ the means of subsistence, and feeds its workmen, outside the fortifications [of cities]; and this *mode of life*²⁰ seems to be most honourable *in the estimation of*²¹ states, because it appears to contribute the best and most loyal²² citizens to the *public service*.²³

⁴ Genitive absolute. ⁵ 'Having set apart.' BUTTM. Gr. Gr. § 144, 2.
⁶ Τεχνίται. ⁷ Ὑφόμενος, with genitive. ⁸ Οὕτω. ⁹ Οἱ ἀμφὶ γῆν
ἔχοντες. ¹⁰ 'To defend.' ¹¹ Καθῆσθαι. ¹² Δοκιμάζω. ¹³ Ἐπι-
στήμη. ¹⁴ Ἄνὴρ καλὸς τε καὶ γαβός. ¹⁵ Κάλλιςτος καὶ εὐρωσττότατος.
¹⁶ Ἡκίστα. ¹⁷ Συνεπιμελεῖσθαι. ¹⁸ Πόλεις. ¹⁹ Participle.
BUTTM. Gr. Gr. § 144; JELF, § 697. ²⁰ Βιοτεία. ²¹ Πρὸς, with
genitive. ²² Εὐνοὺς. ²³ Τὸ κοινόν.

XXIX.

Since both these things, *both in-door and out-of-door occupations*,¹ require exertion² and care, Providence,³ as it

¹ Τὰ τε ἔνδον καὶ τὰ ἔξω.

² Ἔργα.

³ Ὁ θεός.

seems to me, adapted, *from the beginning*,⁴ *the human constitution*⁵ accordingly—that of woman for in-door employments and avocations, that of man for out-of-door occupations and cares. He formed the body and soul of man [so as] to be better able to endure⁶ cold, heat, journeys, and marches;⁷ accordingly,⁸ He imposed⁹ out-of-door occupations upon him: while, having organised¹⁰ in woman a frame less adapted¹¹ for these [purposes], He seems to me to have enjoined in-door occupations upon her. Conscious, too, that He had both implanted¹² in and enjoined on woman the nurture of her new-born¹³ infants, He gave her more of love for her new-born children, than [He gave] to man. And since Providence enjoined upon woman *the duty of guarding*¹⁴ the household goods,¹⁵ aware that, *with a view to this*,¹⁶ it is advantageous¹⁷ that the soul should be timorous, He gave woman a larger share of fear than man. But, *considering that*¹⁸ it is requisite that both should give and receive, He *imparted*¹⁹ memory and diligence *in an equal proportion*¹⁹ to both. So that you would not be able to decide whether the feminine or the masculine sex²⁰ *has the larger share*²¹ of these [qualities].

⁴ Εὐθύς. ⁵ Ἡ φύσις. ⁶ Κατερεῖν. ⁷ Στρατεία. ⁸ Ὅστε.
⁹ Ἐπιτάττω. ¹⁰ Φύω. ¹¹ Δυνατόν. ¹² Ἐμφύειν. ¹³ Νεογνός.
¹⁴ Τὸ φυλάττειν. ¹⁵ Τὰ εἰσενεχθέντα. ¹⁶ Πρὸς τὸ φυλάττειν. ¹⁷ Οὐ
κάκιον. ¹⁸ Ὅτι. ¹⁹ Εἰς τὸ μέσον κατατίθημι. ²⁰ Ἔθνος. ²¹ Πλεονεκτεῖν. W. Gr. Gr. § 132, c.

XXX.

Hiero then¹ said: 'I am not at all surprised, Simonides, that the mass² of mankind are deluded by despotism; for the multitude seems to me *very apt*³ to judge *merely* from

¹ Πρὸς ταῦτα. ² Πλήθος. ³ Μάλα.

*what it sees*⁴ that some men are happy and others miserable. Now despotism displays clearly to all men, unveiled⁵ to view,⁶ what appear to be very valuable qualities⁷; but it keeps its hardships⁸ concealed in the souls of despots, *just where*⁹ happiness and misery are *stored up*¹⁰ for men. That the multitude, therefore, should have forgotten this, as I said, I do not wonder. But that you also should be ignorant of it—[you,] who appear to see most things more clearly through wisdom than through eyesight—this does seem to me surprising. I, however,¹¹ know well, *from past experience*,¹² and I tell you, Simonides, that despots have a very small share of the greatest blessings,¹³ and a very large share of the greatest curses.¹⁴ *To give an instance*¹⁵: if peace is held to be a great blessing to mortals, despots have a very small portion in it; and, if war is thought a great evil, in this despots enjoy a very large share. *For example*¹⁶: *private citizens*¹⁷ are at liberty, unless their country is waging a civil¹⁸ war, to travel wherever they may wish, under no alarm lest any one should slay them; but all despots, *in every clime*,¹⁹ travel as if [they were passing] through an enemy's territory. *In truth*,²⁰ they imagine it is needful both to live *with their own persons*²¹ armed, and ever to carry along with them others *under arms*.²²

⁴ Ὅρων, agreeing with 'multitude.' ⁵ Ἀναπτύσσω, *part. perf. pass.*

⁶ Verb. ⁷ Κτήματα. ⁸ Χαλεπά. ⁹ Ἐνθα περ. V. LIDD. and SCOTT, περ.

¹⁰ Ἀποκείσθαι. ¹¹ Δέ. ¹² *Part. perf. of* πειρώμαι. ¹³ Ἀγαθά.

¹⁴ Κακά. ¹⁵ Αὐτίκα γάρ. V. LIDD. and SCOTT, αὐτίκα. ¹⁶ Εὐθύς γάρ.¹⁷ ¹⁸ Εἰθὺς γάρ.¹⁹ ²⁰ Πανταχῇ. ²¹ Ὡς ἑαυτοὺς καὶ οὐκ ἄλλους. ²² Ὡς ἑαυτοὺς καὶ οὐκ ἄλλους.

²⁰ Γοῦν. ²¹ Αὐτοί. ²² Ὀπλοφόροι.

XXXI.

What, then, prevents other *state affairs*¹ also [from] being carried on in this way? for all cities are divided

¹ Τὰ πολιτικά.

according either to tribes or *military bodies*²; and governors are installed over each division. If, then, any one were to offer rewards to these men, as to the choirs, for *good equipment*,³ *high discipline*,⁴ horsemanship, military prowess, integrity in contracts,⁵ it is probable that all these [virtues] would be energetically⁶ practised through ambition. Indeed, *in the pursuit of*⁷ distinction, they would push forward more zealously, wherever they were required, and would, *on occasion*,⁸ contribute money more readily, and [what is most highly advantageous, and very rarely accomplished by means of rivalry⁹] agriculture itself would greatly improve,¹⁰ should any one tender prizes in the country and in the villages to the best cultivators,¹¹ and by those citizens who cordially¹² devoted¹³ themselves to this, many blessings would be achieved.¹⁴ For the revenue would be augmented, and temperance would be far more likely to accompany¹⁵ *constant occupation*.¹⁶ Criminal deeds, *in truth*,¹⁷ are scarcely congenial¹⁸ to the industrious. If commerce, too, *is of any advantage to*¹⁹ a state, *the greatest merchant*,²⁰ [if] honoured, would probably attract more merchants; and, if it were made clear that the man who devised some unobjectionable²¹ [source of] income for the state would be honoured, not even this *branch of enquiry*²² would be neglected.²³

² Μόραι, as at Sparta; Λόχοι, as at Thebes. ³ Εὐσολία. ⁴ Εὐταξία.

⁵ Συμβόλαια. ⁶ Εὐτόνως. ⁷ Participle pres. JELF, Gr. Gr. § 697, e.

⁸ Ὅποτε τούτου καιρὸς εἴη. W. Gr. Gr. § 157. ⁹ Φιλονεικία. ¹⁰ Ἐπι-
διδόναι. ¹¹ Οἱ ἐξεργαζόμενοι. ¹² Ἐρρώμένως. ¹³ Τρέπεσθαι.

¹⁴ Περαινεσθαι. ¹⁵ Συμπαρομαρτεῖν. ¹⁶ Ἀσχολία. ¹⁷ Καὶ μὴν—γε.

¹⁸ Ἦττον ἐμφύονται. ¹⁹ 'Aids at all.' ²⁰ Ὁ πλείστα τούτο ποιῶν.

²¹ Ἀλυπος. ²² Σκέψις. ²³ Ἀργεῖσθαι. Opt. with ἄν.

XXXII.

Consider, too, the friendship that despots share. First, then, let us reflect whether friendship is a great blessing

to mankind. Whoever,¹ surely, is beloved by others, his friends gladly see him *among them*,² gladly serve him, long for him if he is absent, welcome him joyously as he again approaches them, sympathize³ with his prosperity, and *flock to his aid*⁴ in misfortune. Indeed it has not escaped even states, that friendship is man's greatest and sweetest [blessing]; and despots *are poorer than all men*⁵ in this property, *precious as it is*.⁶ If you choose, Simonides, to assure yourself that I am speaking the truth, consider it *in this light*;⁷ friendships surely seem to be most permanent in parents towards children, in children towards parents, in brothers towards brothers, in wives towards husbands, in companions towards companions. If then you are willing to reflect,⁸ you will find that private citizens are much beloved by their relatives, but that despots have *in many cases*⁹ slain their own children, have often been themselves destroyed by their children, that in *despotic states*¹⁰ brothers have often been *each others' murderers*,¹¹ that many despots have been slaughtered by their own wives, and, indeed,¹² by companions who seemed to be most friendly. How then can we suppose that those men are loved by any one else, who are thus detested by those *naturally inclined*¹³ and constrained by custom to love them most?

¹ "Ὁς ἄν, *with conjunctive*. W. Gr. Gr. § 177, b.

² Παρόντα.

³ Συνήδομαι.

⁴ Συνεπικουρεῖν.

⁵ Μειονεκτεῖν πάντων μάλιστα. W. Gr. Gr. § 132, c.

⁶ Τοσούτος ὢν.

⁷ Ὡδε.

⁸ Κατανοεῖν.

⁹ Πολλὸς,

agreeing with 'despots.'

¹⁰ Τυραννίδες.

¹¹ Ἀλληλοφόνος.

¹² Γε.

¹³ Φύσει πεφυκότες.

XXXIII.

While they were at dinner,¹ Philip at once attempted to say something ridiculous, in order that he might accomplish those [purposes] for which he was *from time to time*²

¹ Gen. abs.

² Ἐκάστοτε.

invited to dinners. As, however, he failed to excite laughter, *it was clear that he was mortified*.³ Again, a little afterwards, he endeavoured to say something else *that might be laughed at*.⁴ But, as they did not even then laugh at him, stopping in the midst of his dinner, he lay down *with his head covered*.⁵ Callias then⁶ said, 'Why is this, Philip? Has⁷ any pain seized you?' Whereon⁸ he⁹ replied *with a sigh*,¹⁰ 'Yes, indeed, Callias, and a severe [pain] too.'¹¹ For, since laughter has perished from among men, my fortunes are ruined.¹² For formerly I used to be invited to dinners for this purpose, that the company¹³ might be amused *with laughter excited by me*¹⁴; but now, for what reason will any one even invite me? for I could no more *adopt a serious tone*¹⁵ than I could become immortal; nor, assuredly,¹⁶ will any one invite me *in the expectation of being invited in return*,¹⁷ since everybody is aware that, *in the first place*,¹⁸ it is not even the custom for dinners to be introduced into my house.' *In the midst of these words*¹⁹ he *blew his nose*,²⁰ and, by his voice, it clearly appeared that he was weeping. They all thereupon began to comfort him *with the assurance that they would laugh*²¹ for the future, and begged him to *continue his dinner*.²²

³ 'He was clear being mortified' [ἄχθομαι, 1 aor. pass. part.]. W. Gr. Gr. § 126. ⁴ Γελοῖον. ⁵ 'Having covered himself up.' ⁶ Καί.

⁷ On the use of 'ἄλλ' ἤ in questions, see LIDD. and SCOTT, ἀλλά. ⁸ Καί. ⁹ 'Os is constantly used in dialogues as a personal pronoun. W. Gr. Gr. § 147.

¹⁰ 'Having sighed.' ¹¹ Μὰ Δία. ¹² Ἐρῶ. ¹³ Οἱ συνόντες. ¹⁴ 'Laughing through me.' ¹⁵ Σπουδάζειν. ¹⁶ Μὴν.

¹⁷ 'As about to be invited in return.' ¹⁸ Ἀρχῇν. W. Gr. Gr. § 143.

¹⁹ Ἀμα λέγων ταῦτα. ²⁰ Απομύττωμαι. ²¹ 'As about to laugh.'

²² 'To dine': the present signifying an action continued.

XXXIV.

Such, then, are the instructions that have been given,¹ in

¹ Τὰ εἰρημένα.

order that a man may avoid being cheated [in] purchasing a colt or a horse, and may avoid injuring him [in] using him, and may best be able to shew, if need be, that he possesses those [qualities] which a horseman requires for war. Perhaps, too, it is opportune² to state, if he should chance to have a horse too spirited³ or too slow⁴ to *suit him*,⁵ how he may use either in the best way. First, then, he must know this, that a horse has spirit, as a man has passion. As, then, one who neither says nor does anything unpleasant⁶ would be least likely to irritate⁷ a man, so, also, he who does not annoy⁸ a spirited horse would be least likely to irritate him. *In the first place*⁹ then, he must take care in mounting the horse, that he annoy him as little as possible [in] mounting;¹⁰ and, when he is mounted, *after keeping him quiet*¹¹ longer than [he would] an ordinary¹² horse, then to urge him on, with the gentlest¹³ intimations¹⁴ possible. And then beginning with the slowest [pace], to incite¹⁵ him so gradually to *more speed*,¹⁶ that the horse may, as far as possible, be unaware¹⁷ of his attaining¹⁸ a rapid pace.

- ² Καίρως. ³ Θυμοειδής. ⁴ Βλακωδής. ⁵ 'Than the season.'
⁶ Χαλεπόν. ⁷ Ὀργίζειν. ⁸ Λυπεῖν. ⁹ Εὐθύς. ¹⁰ Ἀναβαίνων.
¹¹ Ἡρεμίζειν, part. 1 aor. act. ¹² Ὁ ἐπιτυχών. ¹³ Πρᾶος. ¹⁴ Σημείων.
¹⁵ Προάγειν. ¹⁶ Εἰς τὸ θᾶπτον. ¹⁷ Λανθάνειν αὐτόν. ¹⁸ Ἀφικνούμενος εἰς.

XXXV.

I will tell you another hardship¹ *suffered by despots*.² They appreciate,³ no less than private citizens, the well-ordered, the clever, the just. But these, instead of honouring,⁴ they dread; the brave, lest they should venture any [enterprise] for the sake of freedom; the clever, lest they should contrive some [plot]; the just, lest the people

- ¹ Χαλεπὸν πάθημα. ² 'Of despots.' ³ Γινώσκειν. ⁴ Τὸ ἄγασθαι.

should long to be governed⁶ by them. And, whenever they *secretly remove*⁶ such persons through fear, who are left for them to employ, except the unjust, the intemperate, and the servile⁷? The iniquitous are trusted, because, like the despots, they dread lest the states⁸ [by] becoming free, should gain control over them; the intemperate, for the sake of present indulgence⁹; and the servile, because they themselves do not even wish to be free. Hard, then, does this lot¹⁰ appear to me to be, to consider *one party*¹¹ to be good men, but to be compelled to employ the other. Moreover, a despot must needs be *fond of his country*:¹² for, without his country, he can neither *protect his life*¹³ nor enjoy himself. But despotism constrains men *to be at issue*¹⁴ with their own countries. For they do not delight in training¹⁵ their countrymen [to be] brave or *good soldiers*¹⁶; no,¹⁷ they rejoice rather in rendering foreigners more powerful than their countrymen, and these they use as guards.¹⁸

⁶ Προστατεῖσθαι. ⁶ Ὑπεξαίρεισθαι, conjunctive with εἰσαν, the sense being frequentative. W. Gr. Gr. § 157. ⁷ Ἀνδραποδάδεις. ⁸ The Greek idiom is, 'Dread the states lest,' etc. See JELF, Gr. Gr. § 898. 2.

⁹ Ἐξουσία. ¹⁰ Πάθημα. ¹¹ Ἄλλοι. ¹² Φιλόπολις. ¹³ Σώζεσθαι.

¹⁴ Ἐγκαλεῖν. ¹⁵ Παρασκευάζω, Partic. W. Gr. Gr. § 164. ¹⁶ Ἐδοῦποιοι. ¹⁷ Ἄλλά. ¹⁸ Δορυφόροι.

XXXVI.

I will endeavour to inform you which of the citizens I think *are likely*¹ to long for oligarchy, which for democracy. For *by these means*² you will decide, and I shall make my own defence [by] proving,³ that, neither in consequence of what I have done under⁴ a democracy, nor of what [I have done] under an oligarchy, is it at all likely¹ that I should be ill-disposed⁵ to your commonalty.⁶ In the first

¹ Προσῆκειν, impersonal. ² Ἐκ τούτου. ³ Ἀποφαίνειν. ⁴ Ἐν. ⁵ Κακόνους. ⁶ Πλήθος.

place, then, you must remember⁷ that not one man is by nature either an oligarch or a democrat, but, whichever⁸ constitution⁹ may *suit the interests of*¹⁰ each man, that he is *zealous*¹¹ to establish; so that it is no slight advantage¹² to¹³ you that a large majority should be *attached*¹⁴ to the existing state of affairs.¹⁵ That this is the case,¹⁶ you will easily learn from the history of the past.¹⁷ Consider, jurymen,¹⁸ how often¹⁹ the leading men in²⁰ both those constitutions *changed sides*.²¹ Did not Phrynichus and Peisander, and the demagogues who followed them, after²² they had committed many crimes against you, *apprehensive of*²³ the penalties²⁴ which awaited²⁵ those crimes, establish the first oligarchy, and did not many of the four hundred return²⁶ in company with the party²⁷ from the Piræus, and did not some of those who had exiled²⁸ them, in turn²⁹ themselves belong to³⁰ the Thirty? It is not difficult, then, to understand that these differences with³¹ one another *do not hinge upon*³² a form of government,³³ but upon each man's private interests.³⁴ It is therefore your duty to examine³⁵ your fellow-citizens by these [tests], considering in what manner they lived under the democracy, and enquiring whether any advantage³⁶ accrued to them on a change of government.³⁷

⁷ Ενθυμείσθαι, 1 aor. pass. ⁸ ὅστις ἂν, with conjunctive. W. Gr. Gr. § 177, b. ⁹ Πολιτεία. ¹⁰ Συμφέρειν. ¹¹ Προθυμείσθαι.
¹² Μέρος. ¹³ Ἐν. ¹⁴ Ἐπιθυμείν. ¹⁵ 'The affairs now present.'
¹⁶ Οὕτως ἔχει. ¹⁷ Τὰ πρότερον γεγενημένα. ¹⁸ Ὡς ἄνδρες δικασταί.
¹⁹ Ὅσάκις. ²⁰ Οἱ προστάντες, with genitive. ²¹ Μεταβάλλεσθαι.
²² Ἐπειδὴ, with aorist indicative. ²³ Δεῖδω, 1 aor. partic. ²⁴ Τιμωρίαι.
²⁵ Αἱ περὶ, with genitive. ²⁶ Συγκατέρχομαι, 2 aor. ²⁷ Οἱ.
²⁸ Ἐκβάλλειν, 2 aor. partic. ²⁹ Ἀδθίς. ³⁰ Γενέσθαι, with genitive.
³¹ Πρὸς, accus. ³² Οὐκ εἰσι περὶ. ³³ Πολιτεία. ³⁴ 'Things expedient to each in private.'
³⁵ Δοκιμάζειν. ³⁶ Ὀφέλεια. ³⁷ Τῶν πραγμάτων μεταπεσόντων.

XXXVII.

I think, then, that all who under¹ the democracy were disfranchised² *when they gave in*³ their accounts,⁴ or were deprived of *their property*,⁵ or sustained⁶ any similar calamity, *are likely*⁷ to long for a different⁸ constitution, trusting that the revolution⁹ will *prove of*¹⁰ some advantage¹¹ to them. But [as to] those who have done many services¹² to the people,¹³ and no harm at any time, to whom it is due rather to receive favour *at your hands*¹⁴ than to suffer punishment *for their deeds*,¹⁵ it is not right to listen to calumnies¹⁶ [circulated] against these men, even if all *your politicians*¹⁷ should declare them to be *friends of oligarchy*.¹⁸ Now to me, jurymen, no misfortune ever happened in that period either in private or in public, in consequence of which I *should have been likely to long for*¹⁹ *a change of government*,²⁰ *in my anxiety*²¹ to be rid of existing evils; for I was five times trierarch, four times I fought at sea, *I subscribed to several extraordinary contributions*²² during the war, and *bore the other burdens of the state*²³ *in a style inferior to*²⁴ none of my countrymen. Indeed²⁵ I used to spend more than what was enjoined²⁶ by the state on this account, that I might be *held in higher estimation*²⁷ by you, and might contend *with advantage*,²⁸ *in case*²⁹ any calamity should befall me. Of all this I was deprived under the oligarchy; for they did not consider³⁰ that those who had been the authors³¹ of any benefit to

¹ Ἐν. ² Ἀτιμος. ³ 'Having given,' perf. of δίδωμι. ⁴ Εὐθυναί.
⁵ Τὰ ὄντα. ⁶ Χρᾶσθαι, perf. ⁷ Προσῆκειν αὐτοῖς. ⁸ Ἄλλος.
⁹ Μεταβολή. ¹⁰ 'Will be.' ¹¹ Ὀφέλεια. ¹² Ἀγαθά. ¹³ Ἀκού.
W. Gr. Gr. § 139. ¹⁴ Παρ' ἑμῶν. ¹⁵ Τὰ πεπραγμένα, γενitive.
¹⁶ Διαβολή. ¹⁷ Οἱ τὰ τῆς πόλεως πράττοντες. ¹⁸ Ὀλιγαρχικοί.
¹⁹ Ἰμπερφ. with ἄν. ²⁰ Ἄλλα πράγματα. ²¹ Partic., προθυμείσθαι.
²² Εἰσφέρειν εἰσφοράς. ²³ Λειτουργεῖν. ²⁴ 'Worse than.' ²⁵ Καίτοι.
²⁶ Προσπάτεσθαι, partic. pres. pass. ²⁷ 'Thought better.' ²⁸ 'Better.'
²⁹ Εἰ που, opt. ³⁰ Ἀξιάω. ³¹ Αἵτιοι.

the commonalty³² should meet with favour from themselves: no,³³ they promoted³⁴ to *offices of honor*³⁵ those who had wrought you a *multitude of*³⁶ evils. You ought all to remember this, and not to trust their professions,³⁷ but to consider *by the light of*³⁸ their actions what has been the conduct of each individual.

³² Πλήθος. ³³ Ἀλλά. ³⁴ Καθίστημι. ³⁵ Αἱ τιμαί. ³⁶ Πλείστος.
³⁷ Δόγοι. ³⁸ Ἐκ.

XXXVIII.

My father, Cephalus, was induced by Pericles to come to this country, and he lived here thirty years, and neither we nor he, at any time either *prosecuted any man at law, or were prosecuted*,¹ but we lived *so modestly*² *under the popular government*,³ as⁴ neither to trespass against others, nor to be wronged by others. But when the Thirty, profligates and *false accusers*⁵ as they were, entered⁶ on the government,⁷ they alleged that it was requisite to purify the state from the wicked, and that the rest of the citizens should devote⁸ themselves to virtue and justice. But though they spoke thus, they did not venture to act thus, as I, *after first speaking*⁹ of my own affairs, will endeavour to convince you *in reference to*¹⁰ yours. For Theognis and Peison declared before¹¹ the Thirty *with regard to*¹² the resident aliens, that there were¹³ certain persons disaffected¹⁴ to the constitution:¹⁴ that this would be an excellent opportunity¹⁵ to seem to punish¹⁶ them, but in reality¹⁷ *to fill their own pockets*.¹⁸ They readily persuaded their

¹ Οὐδενὶ δίκην δικάσασθαι, οὔτε φυγεῖν. ² Οὔτως. ³ Δημοκρατεῖσθαι, *partic. pres. pass.* ⁴ Ὡστε, *with infinitive.* BUTTM. *Gr. Gr.* p. 385. JELF, § 863. ⁵ Συκοφάνται. ⁶ Καθίστημι, 2 *aor. act.* ⁷ Ἀρχή. ⁸ Τρέπω, 2 *aor. mid.* Vid. LIDD. and SCOTT, *in voce.* ⁹ Εἰπών. ¹⁰ Περί. ¹¹ Ἐν. ¹² *Opt. (orat. obl.).* ¹³ Ἀχθεσθαι, *part. pres. pass.* ¹⁴ Πολιτεία. ¹⁵ Πρόφασις. Vid. LIDD. and SCOTT, *in voce.* ¹⁶ Τιμωρεῖν, *mid.* ¹⁷ Τῷ ἔργῳ. ¹⁸ Χρηματίζεσθαι.

hearers, for they *thought nothing* of¹⁹ murdering²⁰ men, but made a great point of getting²⁰ money. Accordingly,²¹ they determined to arrest²² ten; and, among them, two poor men, that they might be able to plead before *the world*,²³ that these [acts] were not committed for the sake of money, but were expedient for the commonwealth. *After sharing* the houses *between them*²⁴ they *set out*.²⁵ They found²⁶ me entertaining guests, whom they turned²⁷ out, and delivered me to Peison; while the rest repaired to the manufactory²⁸ and *took an inventory* of²⁹ the slaves. I asked Peison whether he would consent³⁰ to save me for³¹ money; and he asked if I had much to give. I then told him that I was³² ready to give him a silver talent; and he consented³³ to act thus. I knew *well enough*³⁴ that he feared³⁵ neither gods nor men, but, notwithstanding, *under the circumstances*,³⁵ it seemed to me most necessary to take a pledge³⁶ from him.

¹⁹ Περὶ οὐδενὸς ἡγείσθαι. ²⁰ *Infinitive.* ²¹ Οὐν. ²² Συλλαμβάνειν, 2 aor. act. ²³ Οἱ ἄλλοι. ²⁴ Διαλαμβάνειν, 2 aor. act. partic. ²⁵ Βαδίζω. ²⁶ Καταλαμβάνω, 2 aor. act. ²⁷ Ἐξελάνναι, 1 aor. act. partic. ²⁸ Ἐργαστήριον. ²⁹ Ἀπογράφεσθαι. ³⁰ Βούλομαι, opt. pres. ³¹ Λαβών. ³² Ὁμολογεῖν. ³³ Οὐν. ³⁴ Νομίζειν, with accus. Vid. LIDD. and SCOTT, *in voce*. ³⁵ Ἐκ τῶν παρόντων. ³⁶ Πίστις.

XXXIX.

But as he swore, invoking¹ perdition² on himself and his children, that he would save me [on] receiving the talent, I went³ into my house and opened⁴ the chest.⁵ Peison, perceiving this, entered⁴; and, seeing *its contents*,⁶

¹ Ἐπαρᾶσθαι. ² Ἐξώλεια. ³ Partic. 2 aor. ⁴ Present. In this narrative, three tenses are interchanged: the *historic present*, which dramatises the story: the *aorist*, or *narrative tense*, which represents the action as momentary and completed; and the *imperfect*, or *descriptive tense*, which represents the action as continuing, and places the narrator in the midst of the acts he describes.—JELF, *Gr. Gr.* § 401. See Preface, § viii. ⁵ Κιβωτός. ⁶ Τὰ ἐνόντα.

called⁴ two of his attendants, and ordered them to take what was in the chest. But, as it contained⁷ not merely what I had consented⁸ [to give], but more, I begged him to grant me *money for my journey*⁹; but he told me to be content¹⁰ if I saved¹¹ my life. As Peison¹² and I were going out, Melobius and Mnesitheides met¹³ us *on their return from*¹⁴ the manufactory; they found⁴ us *close to the doors*,¹⁵ and asked⁴ whither we were going.¹⁶ He replied, to my brother's house, *in order that*¹⁷ he might examine the property in that residence¹⁸: accordingly they bid him to proceed, and me to follow them to [the house] of Damnippus. Peison approaching exhorted⁴ me to be silent and to take courage, *as he would be sure to come*¹⁹ there; and we found⁴ *on the spot*²⁰ Theognis *in charge of*²¹ others: to him they delivered me and departed. It seemed best to me, being in this [position], *to try my luck*,²² as²³ my death was already decreed. Calling Damnippus, I said⁴ to him, 'You are my friend—I am come to your house—I have done no wrong—but I am doomed²⁴ for the sake of my money—lend,²⁵ therefore, your influence²⁶ zealously to me, in my misfortune, *to effect*²⁷ my safety.' He promised to do so: but thought it better to speak to Theognis; for he believed he would do everything, should anybody give him money.

⁷ ἔχειν. ⁸ ὁμολογεῖν, 1 aor. act. ⁹ ἐφόδια. ¹⁰ Ἀγαπᾶν, future.
¹¹ Future. ¹² 'I and Peison': the Greek, like the Roman, idiom does not follow the modern rule of politeness. ¹³ ἐπιτυγχάνειν, with dative.
¹⁴ 'Departing from.' ¹⁵ Πρὸς, with αὐτός see LIDD., Lex. αὐτός. ¹⁶ Optative (oratio obliqua). ¹⁷ ἵνα, with conjunctive. On this mood after a historic tense, see JELF, Gr. Gr. § 806. W. Gr. Gr. § 155, obs. ¹⁸ Οἰκία. ¹⁹ ὧς ἤξων. ²⁰ Αὐτόθι. ²¹ 'Guarding.'
²² Κινδυνεύειν. ²³ Gen. abs. ²⁴ Ἀπόλλυμαι. ²⁵ Παρέχεσθαι.
²⁶ Δύναμις. ²⁷ Εἰς.

XL.

While he was talking¹ to Theognis—now² I happened to be acquainted³ with the house, and knew that it *had two doors*⁴—I determined to try to *save myself*⁵ in this way, considering⁶ that, should⁷ I *pass unseen*,⁸ I should be saved;⁹ while, if⁷ I were detected,¹⁰ I believed that, should¹¹ Theognis be prevailed upon by Damnippus to take money, I should be dismissed¹² *just the same*;¹³ and if otherwise, I should perish¹² *as surely one way as the other*.¹⁴ *With these feelings*¹⁵ I attempted my escape,¹⁶ while they were holding¹⁷ their watch at the outer¹⁸ door; and [there] being three doors, through which I had¹⁹ to pass, all happened to be opened. On reaching a shipowner's²⁰ [house], I despatched him to the city, *to make enquiries*²¹ concerning my brother. On his return he told me, that Eratosthenes had arrested²² him in the street,²³ and had *sent* him off²⁴ to prison; and I, *on this intelligence*,²⁵ sailed across to Megara on the following²⁶ night. To Polemarchus the Thirty sent the order²⁷ customary *in their days*,²⁸ to drink hemlock,²⁹ before³⁰ they told him the reason for which he was

¹ Διαλέγεσθαι, partic. pres. gen. abs. ² Γάρ. ³ Ἐμπειρος, gen.

⁴ Ἀμφίδυρος εἶναι, optative (oratio obliqua). ⁵ Σώζω, 1 aor. pass.

⁶ Ἐνθυμούμενος. ⁷ Ἐάν, with conjunctive, because a real contingency is meant. W. Gr. Gr. § 154, b. ⁸ Λαμβάνω, 2 aor. act. ⁹ Σώζω,

1 fut. pass. This tense is here employed to signify certainty; the opt. with ἂν would only signify probability. JELF, 426. 2. ¹⁰ Λαμβάνω,

1 aor. pass. conjunctive. ¹¹ Εἰ, with opt., because a mere supposition is meant. W. Gr. Gr. § 154, c. ¹² Future infin. ¹³ Οὐδὲν ἦτρον.

¹⁴ Ὅμοιος. ¹⁵ Ταῦτα διανοηθείς. ¹⁶ Φεύγω, imperf. On the imperf. signifying an attempt, see W. Gr. Gr. § 41, obs. 2. a. JELF, § 398. 2.

¹⁷ Gen. abs. ¹⁸ Ἀλλεως. ¹⁹ Ἐδει. ²⁰ Ναύκληρος. ²¹ Πυνθάνομαι, partic. future. ²² Λαμβάνω, 1 aor. act. partic. ²³ Ὀδός.

²⁴ Ἀπάγω, opt. (oratio obliqua). ²⁵ Πυνθάνομαι, perf. partic. ταῦτα.

²⁶ Ἐπιούσα. ²⁷ Παράγγελμα. ²⁸ Ἐπ' ἐκείνων. ²⁹ Κώνειον.

³⁰ Πρὶν, with infin. There being no negative in the preceding clause, neither the opt. nor conjunct. can be used. W. Gr. Gr. § 177, obs. 2.

doomed³¹ to die; so far was he from a regular trial and defence.³² And when his corpse³³ was being removed from the prison, *although* we had³⁴ three houses, they did not allow him to be carried³⁵ out of any one, but hired³⁶ a hovel³⁷ and laid him out;³⁸ and *although* he had³⁴ abundance of clothes, they granted nothing at our demand³⁹ towards his funeral; but one of his friends gave a cloak, another a cushion,⁴⁰ and a third whatever chanced, towards his burial.

³¹ Μελλω. ³² 'So much did he want to be tried and to defend himself.'
³³ Τεθνεώς. ³⁴ Gen. abs. ³⁵ Ἐκφέρειν, 1 aor. pass.

³⁶ Μισθοῦσθαι. ³⁷ Κλίσιον. ³⁸ Προτίθεσθαι, 2 aor. mid. ³⁹ 'To us asking.'
⁴⁰ Προσκεφάλαιον.

XLI.

She accurately detailed¹ everything else that had happened,² *without exception*; ³ and as soon as⁴ she had told everything, I said to her: 'Beware that not a single⁵ person⁶ learns this; if otherwise, not one of the terms agreed upon⁷ with⁸ me shall be valid;⁹ and I call upon¹⁰ you to prove these [charges] to me *by detecting the parties in the act*;¹¹ for I do not want reports,¹² but that the crime¹³ should be made manifest, *if it really*¹⁴ is as you describe.'¹⁵ She agreed to act thus; after this, four or five days elapsed,¹⁶ as I will prove to you by strong evidence; but first I wish to detail to you what took place on the last day. Socrates is a connection¹⁷ and friend of mine: him I met *after sunset*¹⁸ returning from the country; and being aware that, on his arrival¹⁹ at that hour he would find²⁰ none of

¹ Διηγείσθαι, 1 aor. ² Partic. ³ 'All.' ⁴ Ἐπειδή. ⁵ Ὅπως — μηδεὶς, with fut. indic. W. Gr. Gr. § 176, obs. 3. ⁶ Ἄνθρωπος, which, like 'Homo' in Latin, is applied to either sex.

⁷ Τὰ ὁμολογημένα. ⁸ Πρὸς, accus. ⁹ Κύριος. ¹⁰ Ἀξιῶ. ¹¹ Ἐπ' αὐτοφώρῳ.

¹² Δόγοι. ¹³ Ἔργον. ¹⁴ Εἶπερ. ¹⁵ Οὕτως. ¹⁶ Διαγενέσθαι.

¹⁷ Ἐπιτίθεις. ¹⁸ 'The sun having set.' ¹⁹ 'Having arrived.'

²⁰ Καταλαμβάνω, fut. mid. opt.

his connections at home, I asked²¹ him to dine with me; and having returned home *to my house*,²² we went into an *upper room*²³ and dined. *After he had been well entertained*,²⁴ he took his leave²⁵ and departed, and I went to sleep. And now Eratosthenes enters²⁶: and the servant having aroused me, instantly tells me that he is²⁷ within; and I, telling her *to look*²⁸ to the door, *coming down stairs*²⁹ silently sally forth, and repair to several friends, and some I found³⁰ within, and *others not at home*.³¹ Taking with me as many as was possible *under the circumstances*,³² I *proceeded to the scene of action*.³³ Having procured torches from the nearest inn³⁴ we enter, the door having been opened, and *kept ready*³⁵ by the servant.

²¹ Κελεύειν. ²² Ὡς ἐμέ. ²³ Ὑπερώων. ²⁴ Ἐπειδὴ καλῶς εἶχεν αὐτῷ. ²⁵ Ἀπειμι, *partic.* ²⁶ As usual in Greek narrative, a transition is here made, at the crisis of the story, from describing an event [imperfect tense] to painting a scene [historical present]. ²⁷ *Indic.* JELF, *Gr. Gr.* § 886. ²⁸ Ἐπιμελείσθαι. ²⁹ Καταβαίνειν, *partic.* 2nd aor. ³⁰ Καταλαμβάνω. ³¹ Οὐκ ἐπιδημοῦντες. ³² Ἐκ τῶν παρόντων. ³³ Βαδίζειν. *Vid. Orat. Att., Index.* ³⁴ Καπηλείον. ³⁵ Παρασκευάζω, *pres. pass. part.*

XLII.

Affectation¹ would seem to be—to give a *sketch in outline*²—*false pretension*³ in acts⁴ and words; and the affected man to be a person likely, on approaching his foes, to be ready to chat⁵ with them, not to hate them; and to praise *before their faces*⁶ those whom he secretly reviles⁷: and to condole⁸ with them *in misfortune*,⁹ and to

¹ Ἡ εἰρωνεία. ² Ὡς τύπῳ λαβεῖν, *opposed to ὡς ὄρα λαβεῖν*, 'to define precisely.' ³ Προσποίησις ἐπὶ χεῖρον, 'fictio fraudulenta'; προσποίησις ἐπὶ τὸ χεῖρον = 'fictio in pejorem partem' [AST]. ⁴ *Genitive.* ⁵ Δαλεῖν. ⁶ Παρόντες. ⁷ *Aorist*, because it signifies what is habitual. On the difference between the iterative sense of the imperf. and the aorist, see JELF, *Gr. Gr.* § 402. ⁸ Συλλυπεῖσθαι. ⁹ *Partic.*

be forgiving to those who calumniate¹⁰ him; and to enjoin those who are earnestly¹¹ desirous *to see him*,¹² *to call again*,¹³ and to pretend¹⁴ that he has recently arrived, and that he is late, and *is rather unwell*.¹⁵ And, when he has heard anything, to seem *not to notice it*; ¹⁴ and, when he has seen anything, not to have seen it. And to avow nothing that *he is engaged in*,¹⁶ but to say that he is still deliberating; and, *after admitting*¹⁷ something, not to remember it; and to say, sometimes, *he will think of it*,¹⁸ sometimes that he is not aware; sometimes that he is surprised; sometimes that he has himself, ere now, reasoned¹⁹ in a similar manner. Beware, lest you rashly trust such expressions²⁰ and shuffles²¹ and self-contradictions²²; it is more necessary *to be on our guard against*²³ dispositions²⁴ not simple, but insidious,²⁵ than against vipers.

- ¹⁰ Κακῶς λέγειν. ¹¹ Κατὰ σπουδὴν. ¹² Ἐντυγχάνειν. ¹³ Ἐπα-
νελθεῖν. ¹⁴ Προσποιεῖσθαι. ¹⁵ Μαλακίεσθαι, 1 aor. pass.
¹⁶ Πράττειν. ¹⁷ Ὁμολογεῖν, 1 aor. act. partic. ¹⁸ Σκέπτομαι, fut.
¹⁹ Διαλογίζεσθαι, 1 aor. mid. ²⁰ Φωναί. ²¹ Πλοκαί. ²² Παλιλ-
λογίαι. ²³ Φυλάττεσθαι. ²⁴ Τὰ τῶν ἡθῶν. W. Gr. Gr. § 119, obs.
²⁵ Ἐπίβουλος.

XLIII.

Cowardice would assuredly appear to be a panic-stricken¹ cowering² of the soul, and the coward a man likely [when] sailing, to declare that the promontories³ are privateers⁴; and, when a swell⁵ rises, to ask if any of the passengers⁶ has not⁷ been initiated⁸; and, when the pilot⁹ *shifts his course*,¹⁰ to ask if *all is right*,¹¹ and what he thinks of the

- ¹ Ἐμφοβος. ² Ὑπειξίς. ³ Ἀκραί. ⁴ Ἡμολία, so called from
having one and a half bank of oars. ⁵ Κλυδώνιον, gen. abs.
⁶ Οἱ πλείοντες. ⁷ Μὴ, after εἰ. W. Gr. Gr. § 168. ⁸ Μύω, perf. pass.
⁹ Κυβερνήτης, gen. abs. ¹⁰ Ἀνακόπτειν. ¹¹ Μεσπορεῖ, i. e., 'whether
he is steering in mid channel.'

*weather*¹²; and to tell his companion that he is terrified by a dream: then to strip¹³ and give his tunic to his slave,¹⁴ and entreat him to steer¹⁵ towards the shore. And, *when on military service*,¹⁶ to call others to him, but first to look all round, and say that it is difficult to distinguish *which are friends and which foes*¹⁷; and, on hearing shouts,¹⁸ and seeing men fall, to tell those near him that he forgot¹⁹ to get his sword²⁰ *owing to*²¹ haste²²; then to run to his tent,²³ and send his slave out, *with orders*²⁴ to observe where the enemy are: and after hiding it under his pillow²⁵ to spend²⁶ a long time *pretending to be*²⁷ searching for it. And, on seeing within his tent one of his friends borne towards him wounded,²⁸ to run up, and, bidding him *take courage*,²⁹ carry him *in his arms*³⁰; and to attend him, and *foment his wounds*³¹; to *brush off*³² flies, and do everything rather than fight with the enemy; and, when the trumpeter³³ gives the signal *for battle*,³⁴ seated in his tent, to say, 'Go³⁵ to the crows, will you not allow the man to get *some sleep*³¹ *with your constant signals*³⁷?' And to meet the troops returning from the battle, covered³⁸ with blood from another's wound, and relate that *at great risk*³⁹ he saved one of his friends.

¹² Τὰ τοῦ Θεοῦ. By Θεὸς is probably meant Ζεὺς, which, as in Latin [sub Jove frigido], is a common personification of weather.

¹³ Ἐκδύς, partic.

¹⁴ Παῖς.

¹⁵ Προσάγειν, sc. τὴν ναῦν.

¹⁶ Στρατεύεσθαι, partic. pres. mid.

¹⁷ Πότεροί εἰσιν οἱ πολέμοι; would mean, are they foes or friends?

πότερόν εἰσιν οἱ πολέμοι, would mean, are they foes or friends?

¹⁸ Κραυγὴ, sing. ¹⁹ Ἐπιλανθάνομαι, 2 aor. mid. indic. (oratio obliqua).

JELF, Gr. Gr. § 886. ²⁰ Σπάθη. Vid. LIDD. and SCOTT. ²¹ Ὑπὸ, gen.

²² Σπουδῇ. ²³ Σκηνή. ²⁴ 'Ordering him.' ²⁵ Προσκε-

φάλαιον. ²⁶ Διατρίβειν. ²⁷ Ὡς. ²⁸ Τραυματίας. ²⁹ Θαρρεῖν.

³⁰ Ὑπολαβών. ³¹ Περισπογγίζειν. ³² Σοβεῖν. ³³ Σαλπιστής.

³⁴ Τὸ πολεμικόν. ³⁵ Ἀπαγε. ³⁶ Genitive. W. Gr. Gr. § 132. a. obs. 2.

³⁷ 'Constantly making signals.' ³⁸ Ἀνάπλεως, with gen. W. Gr. Gr.

§ 132. g. ³⁹ Κινδυνεύειν, 1 aor. act. partic.

XLIV.

If any one is ignorant *how* these things *are*,¹ I will endeavour to describe² them clearly *by a detailed account*.³ So long as the heiress'⁴ fortune,⁵ and the money which he possessed on his return⁶ from his absence⁷ with Timomachus, sufficed, they lived in *all intemperance*⁸ and abundance; but when these [means] had vanished,⁹ and *had been squandered in dice and dinners*,¹⁰ and this man was becoming *past the flower of life*,¹¹ and—as was natural¹²—no one gave him anything more, while still his profligate and irreligious disposition¹³ continued to long¹⁴ for the same pleasures, and in the excess¹⁵ of his intemperance he kept adding exaction to exaction,¹⁶ then, indeed, he devoted himself to¹⁷ devouring¹⁸ his patrimony¹⁹; nor did he only devour it; but, if I may say so, he drank it also. For he did not sell²⁰ each [article] of his property²¹ at its value,²² nor was he capable of waiting²³ for a higher²⁴ or even for a remunerative²⁵ [price], but he sold it for *what it fetched at the moment*; ²⁶ so intensely eager was he for his pleasures. Yet his father left him a fortune by means of which another man might even have borne a public office,²⁷ but which this [fellow] could not even preserve for himself; a house in the suburbs,²⁸ and, besides this, nine or ten domestics versed²⁹ in the art of shoemaking,³⁰ each of whom paid³¹ him two obols [for]

¹ Ὅπως ἔχει. ² Διορίζειν, 1 aor. act. ³ Τῷ λόγῳ. ⁴ Ἐπικληρος.
⁵ Οὐσία. ⁶ 'Which he came having.' ⁷ Ἀποδημία. ⁸ Ἐπὶ πολλῆς
ἀσελγείας. W. Gr. Gr. § 196. a. ⁹ Ἀπόλλυσθαι, plurperf. mid. ¹⁰ Κατα-
κυβεύειν—κατοψοφαγεῖν, plurperf. pass. ¹¹ Ἐξωρος. ¹² Εἰκότως.
¹³ Φύσις. ¹⁴ Imperf. W. Gr. Gr. § 41. obs. 2. a. ¹⁵ Καθ' ὑπερβολήν.
¹⁶ Ἐτερον ἐφ' ἑτέρῳ ἐπιτάγμα ἐπιτάττειν. ¹⁷ Τρέπεσθαι ἐπὶ. ¹⁸ Ἰνδῖν.
¹⁹ Πατρῶν οὐσία. ²⁰ Ἀποδίδοσθαι, mid. ²¹ Κτήματα. ²² Ἡ ἀξία,
sub. τιμή, genitive. W. Gr. Gr. § 131. b. ²³ Ἰνδῖνιτινε. ²⁴ Τὸ πλέον.
²⁵ Τὸ λυσitteλόν. ²⁶ Τὸ ἤδη εὕρισκον, genitive. ²⁷ Λειτουργεῖν,
imperf. with ἀν. ²⁸ Ὅπισθεν τῆς πόλεως. ²⁹ Δημιουργός.
³⁰ Ἡ σκυτοτομική τέχνη. ³¹ Φέρειν, imperf.

his hire³² *every day*,³³ while the manager³⁴ of the manufactory³⁵ paid three obols; and, in addition to these, a woman who knew *how to work*³⁶ *fine linen*,³⁷ and who carried *light taskwork*³⁸ to the market, and a broiderer,³⁹ *some outstanding debts*⁴⁰ and *moveable property*.⁴¹

³² 'Αποφορά.

³³ *Genitive. W. Gr. Gr. § 131. a.*

³⁴ 'Ηγεμών.

³⁵ 'Εργαστήριον.

³⁶ 'Εργάζεσθαι.

³⁷ 'Αμόργινα.

³⁸ 'Εργα λεπτά.

³⁹ 'Ανήρ ποικιλίης.

⁴⁰ 'Some owing money to him.'

⁴¹ 'Επιπλά.

XLV.

*As we were setting out*¹ *homewards* after² our embassy, suddenly on³ the road *he began to converse*⁴ with every one *with unexpected good humour*.⁵ I never before knew what *in the world*⁶ 'a mischievous ape,'⁷ or what we call 'an artful dodger,'⁸ or 'a turncoat,'⁹ or such like terms,¹⁰ meant¹¹; but I now discovered, by adopting¹² this man as an expositor¹³ of *the whole alphabet of malignity*.¹⁴ Taking each of us *aside*,¹⁵ in turn, he promised one that he would *get up a subscription*¹⁶ for him, and would further¹⁷ *his private affairs*,¹⁸ and that he would promote¹⁹ another to a *general's commission*²⁰; and, following me close, *congratulating me on*²¹ my abilities,²² and praising the speeches which I had made, he was fulsome²³ and offensive with his eulogies. And, *as we were all supping together*²⁴ in Larissa, he began to jeer at himself and the embarrassment²⁵ that had befallen him in his speech, and declared that Philip was the cleverest man under the sun. *I also*

¹ 'Αφορμῶν, *gen. abs.*

² 'Εκ.

³ Κατά, *accus.*

⁴ Διαλέγεσθαι,

imperf. W. Gr. Gr. § 41, obs. 2. a.

⁵ *Hendiadys*: Παραδόξως καὶ

φιλανθρώπως.

⁶ Ποτε. Cf. *tandem*.

⁷ Κέρκωψ.

⁸ Παισιάλημα.

⁹ Τὸ παλίμβολον.

¹⁰ Ρῆμα.

¹¹ Εἶναι.

¹² Λαβών.

¹³ 'Εξηγητής.

¹⁴ 'Ἡ πάντα κακοῦθειν.

¹⁵ Διαλαμβάνειν.

¹⁶ 'Ερανὸν συκιστάναι,

future.

¹⁷ Βοηθεῖν, *future.*

¹⁸ Τὰ ἴδια.

¹⁹ Καθιστάναι, *future.*

²⁰ Στρατηγία.

²¹ Μακαρίζειν.

²² Φύσις.

²³ Πολύς.

²⁴ *Gen. abs.*

²⁵ 'Απορία.

having made an assertion²⁶ to this effect, that Philip had replied²⁷ readily²⁸ to our allegations,²⁹ and Ctesiphon, who was the eldest of us, having exaggerated³⁰ his own antiquity³⁰ and number of years, and having added that, in so long a period he had never seen²⁷ so pleasant or attractive³² a man, this Sisypheus clapping³³ his hands, said,—‘This, Ctesiphon, you would never dare to say before the people, nor would that fellow,’ meaning³⁴ me, ‘dare to assert before Athenians that Philip was an able and ready speaker.’

²⁶ Συναποφαίνεσθαι, 1 aor. mid. partic. gen. abs.

²⁷ Opt. (oratio obliqua).

²⁸ Μημονικῶς.

²⁹ ‘The things said by us.’

³⁰ Ὑπερβολὴν τινα εἰπεῖν.

³¹ Παλαιότης.

³² Ἐπαφρόδιτος.

³³ Ἀνακροτεῖν.

³⁴ Λέγων δὲ.

XLVI.

But when we—the colleagues in the embassy¹—were by ourselves,² this excellent Demosthenes declared that I had ruined my country³ and her confederates. And, when not only I, but my fellow-envoys¹ also were astounded,⁴ and enquired the reason⁵ why he spoke thus, he asked me whether I had forgotten⁶ the [state of] affairs at Athens, and whether I did not remember [that] the people were worn out,⁷ and were anxiously⁸ longing for peace. ‘Are you very proud,’⁹ said he, ‘of¹⁰ the fifty ships which have been voted, but which will never be manned¹¹? for you have so irritated¹² Philip, and have spoken in such a tone that¹³ peace cannot possibly succeed¹⁴ war, but a remorse-

¹ Οἱ συμπρέσβεις. ² Ἐφ’ ἡμῶν αὐτῶν, W. Gr. Gr. § 196. ³ Πόλις.

⁴ Ἐκπλήσσω, 2 aor. pass. partic. gen. absol.

⁵ Αἰτία.

⁶ Ἐπιλαν-

θάνομαι, perf. pass.

⁷ Καταπονεῖν, perf. pass. partic.

⁸ Σφόδρα.

⁹ Ἡ μέγα φρονεῖς.

¹⁰ Ἐπὶ, dative.

¹¹ Πληροῦσθαι, fut. 1 pass.

partic.

¹² Ἐρεθίζειν, perf.

¹³ Ὡς ἀπὸ τῶν, opt. with οὐκ ἂν.

¹⁴ Γενέσθαι ἐκ, opt. with οὐκ ἂν.

less¹⁵ war must succeed peace.' *As I was commencing*¹⁶ to reply to this, the officers¹⁷ of Philip summoned us. And when we had entered¹⁸ and *had taken our seats*,¹⁹ Philip at first endeavoured to say something *in answer to*²⁰ each of our *allegations*,²¹ and naturally²² *dwelt chiefly on*²³ my own arguments, frequently mentioning²⁴ my name in his speech; but he did not, I believe, address²⁵ Demosthenes, who had *come off*²⁶ so ridiculously, *on one single topic*.²⁷ This, of course,²⁸ was *gall and wormwood*²⁹ to him. But, when Philip *turned his address*³⁰ to *expressions of friendliness*,³¹ and his³² *false accusation*,³³ which he had previously uttered, before³⁴ our fellow-envoys, against me, as *destined to be*³⁵ the author of war and variance, miscarried,³⁶ *from that very moment*³⁷ *it was clear that he was*³⁸ utterly beside³⁹ himself, so that even *when we were invited*⁴⁰ to dinner he was extremely rude.⁴¹

- ¹⁵ Ἀκήρυκτος. ¹⁶ Ἀρχεσθαι, *pres. partic. gen. absol.* ¹⁷ Ὑπηρέται.
¹⁸ Aorist. JELF, *Gr. Gr.* § 404, Aorist vice Pluperf. ¹⁹ Καθέζεσθαι.
²⁰ Πρὸς. ²¹ Τὰ εἰρημένα. ²² Εἰκότως. ²³ Πλείστην ποιείσθαι
 διατριβὴν πρὸς. ²⁴ Ὀνομάζειν. ²⁵ Διωλέγομαι πρὸς, aor. 1 pass.
²⁶ Ἀπαλλάσσειν, aor. 1 act. ²⁷ Οὐδ' ὑπὲρ ενός. ²⁸ Ἄρα.
²⁹ Ἀγχόνῃ καὶ λύπῃ. ³⁰ Καταστρέφειν τοὺς λόγους. ³¹ Φιλανθρωπία.
³² Dative αὐτῷ, after 'miscarried.' ³³ Συκοφάντημα. ³⁴ Πρὸς.
³⁵ Ἐσόμενος. ³⁶ Διαπίπτειν. ³⁷ Ἐνταῦθα ἤδη. Ἡδη = 'hitherto,'
 when it signifies past extended to present time; it is = 'henceforth,'
 when it contemplates the present as extended to the future. ³⁸ Ἦ
 was clear being.' *W. Gr. Gr.* § 126. ³⁹ Ἐξίστασθαι, *partic. W. Gr.*
Gr. § 164. ⁴⁰ Gen. abs. ⁴¹ Ἀσχημονεῖν.

XLVII.

Be well assured, Athenians, that there are three *forms of government*¹ among men, despotism,² oligarchy, and democracy. Now despotisms and oligarchies are governed by the pleasure³ of their rulers, and democratic communities⁴ by the established⁵ laws. Let no one among you,

- ¹ Πολιτεία. ² Τυραννίς. ³ Οἱ τρόποι. ⁴ Πόλεις. ⁵ Κείμενος.

then, be ignorant of this, but let each citizen recognise⁶ clearly that, whenever⁷ he enters a *court of justice*⁸ to try⁹ an indictment for unconstitutional measures,¹⁰ on that day he is about to give his vote on his own *freedom of speech*;¹¹ on which account the lawgivers set this [provision] foremost in the oath of the jurymen¹²:—‘I will vote¹³ according to the laws;’ assuredly¹⁴ well aware that, whenever⁷ the laws are *consistently maintained*,¹⁵ the democracy also is preserved. You ought to bear this constantly in mind, and to detest those who propose¹⁶ unconstitutional measures, and to believe that no crime of this description is insignificant,¹⁷ but that each [offence] is *transcendantly important*,¹⁸ and not to suffer any man to take away from you this *principle of law*¹⁹—neither the *interested advocacy*²⁰ of the *ministers at war*,²¹ who have now, for a long time, been undermining²² the constitution, *in conjunction with*²³ some of the orators—nor the entreaties of [influential] foreigners, whom some persons *bring forward in their own behalf*,²⁴ and escape from the courts of justice, *making an unconstitutional use of their political privileges*.²⁵ Rather,²⁶ as each of you would blush to desert whatever post²⁷ he might have been appointed²⁸ to in war, so now blush to abandon that post which you have been appointed to by the laws, as guardians this day of the *popular constitution*.²⁹

⁶ Ἐπίστασθαι. ⁷ Ὄταν, with conjunctive. W. Gr. Gr. § 157. JELF, § 341. ⁸ Δικαστήριον. ⁹ Δικάζειν, partic. fut. act.
¹⁰ Γραφή παρανόμων. ¹¹ Παρήρησία. ¹² Δικαστής. ¹³ Ψηφίζεσθαι. See LIDD. and SCOTT, *in voce*. ¹⁴ Γε. ¹⁵ Διατηρεῖσθαι, 1 aor. conjunctive pass. ¹⁶ Γράφειν. ¹⁷ Μικρόν. ¹⁸ Ὑπερμέγεθες.
¹⁹ Τὸ δίκαιον. ²⁰ Συνηγορία. ²¹ Στρατηγοί. ²² Λυμαίνεσθαι.
²³ Συνεργεῖν, partic. ²⁴ Ἀναβιβάζεσθαι. See LIDD. and SCOTT, *in voce*.
²⁵ Παράνομον πολιτείας πολιτεύεσθαι. ²⁶ Ἀλλά. ²⁷ Τάξις.
²⁸ Τάττεσθαι. W. Gr. Gr. § 140. ²⁹ Δημοκρατία.

XLVIII.

True,¹ but he is [you will say] *a friend of the people.*² Now, if you *look only to*³ the liberality⁴ of his professions,⁵ you will be deceived, *just as*⁶ you were formerly, whereas⁷ if you look to his *real character*,⁸ you will not be deceived. Form⁹ your estimate¹⁰ of him, *as I am about to suggest.*¹¹ I will consider with you *what qualities*¹² a *temperate politician of the popular party*¹³ ought to possess,¹³ and will afterwards *contrast with them*,¹⁴ *what*¹⁵ is likely to be the character of¹⁵ the *worthless follower of oligarchy*;¹⁶ and do you, after comparing¹⁴ each of these, consider *to which he belongs, not by his own professions but by his life.*¹⁷ I imagine, then, that you will all acknowledge that the *popular statesman*² ought to possess these [qualifications]: in the first place, that he should be a gentleman¹⁸ both *by the father's and the mother's side*,¹⁹ in order that he may not, owing to the misfortune *which affects*²⁰ his birth, be hostile to the laws which sustain the *popular constitution*:²¹ secondly, that he should have [the advantage] *in the eyes of*²² the people [of] some service²³ *received from*²⁴ his ancestors, or, *at the very least*,²⁵ *of the absence of*²⁶ enmity, in order that he may not, *in avenging*²⁷ the misfortunes of his ancestors, attempt to do injury to the people.

¹ Ναί.² Δημοτικός.³ Ἀποβλέπειν πρὸς.⁴ Εὐφημία.⁵ Λόγοι.⁶ Ὡσπερ καί.⁷ Δέ.⁸ Hendiadys: ἡ φύσις καὶ ἡ ἀλήθεια.⁹ Ἀπολαβεῖν.¹⁰ Λόγος.¹¹ Ἐκεῖνος. This wordrefers to what immediately precedes, unless when opposed to οὕτως, when, like the Latin 'illo,' it signifies the more remote, i. e., the former. WOLF, *Leptin*, p. 282. See the Preface, xvii. 22.¹² Ἐν τῇ φύσει.¹³ Ὁ δημοτικός ἀνὴρ καὶ σώφρων.¹⁴ Ἀντιθεῖναι.¹⁵ Ποίός τις.¹⁶ Ὁ ὀλιγαρχικὸς ἄνθρωπος καὶ φαῦλος.¹⁷ 'Not of

what [ὁπότερος] speech, but of what life he is.'

¹⁸ Ἐλεύθερος. Cf.

'Liber' in Cicero.

¹⁹ Πρὸς, genitive.²⁰ Ἡ περὶ, accus.²¹ Δημοκρατία.²² Πρὸς, accus.²³ Εὐεργεσία.²⁴ Ἀπό.²⁵ Τό γ' ἀναγκαῖότατον.²⁶ 'No.'²⁷ Βοηθῶν.

XLIX.

That I may not *lead you astray from*¹ the subject,² remember this, whenever³ he says he is *a friend of the people*.⁴ Consider not his assertion,⁵ but his life, and regard not what he alleges himself to be, but what he is. And, since *I have touched upon*⁶ crowns and *public honours*,⁷ I warn you, Athenians, that unless *you will give up*⁸ these lavish⁹ honours and crowns bestowed at random, neither will the persons honoured *feel grateful*¹⁰ to you, nor will the affairs of the state *regain their prosperity*;¹¹ for you will never improve¹² the profligate, while you will reduce¹³ the patriotic¹⁴ to the last despondency.¹⁵ I believe that I shall be able to show you strong proofs that I am speaking *the truth*.¹⁶ For if any one should ask you whether our country¹⁷ seems to you to be more glorious in the present day, than *in the time of*¹⁸ our ancestors, all would answer, in the time of our ancestors! Whether the men were better then than they are now? Then they were conspicuous, but we are now vastly¹⁹ inferior. Were public honors, crowns, proclamations, and *public maintenance*²⁰ in the Prytaneum, more numerous then than now? Honours²¹ were then rare among us, and the repute of excellence²² precious; but, by this time, the matter has been deluged,²³ and you now *regulate the bestowal of crowns*²⁴ by habit and not by forethought. Suppose²⁵ that you yourselves are *adjudging prizes*²⁶ for public²⁷ virtue, and

¹ Ἀποπλανᾶν.³ Ὑπόθεσις.⁵ Ὅταν, with conjunctive.⁴ Δημοτικὸς, nominative, because it refers to the same subject as that which precedes the verb. W. Gr. Gr. § 162. ⁵ Λόγος. ⁶ Ἀνεμνήσθη.⁷ Δωρεαί.⁹ Καταλύω.⁹ Ἀφθονος.¹⁰ Χάριν εἶδέναι.¹¹ Ἐπανορθοῦσθαι, fut. pass.¹² 'Make better.'¹³ Ἐμβάλλειν.¹⁴ Χρηστοί.¹⁵ Ἀθυμία.¹⁶ 'True things.' See Preface, § vi.¹⁷ Πόλις.¹⁸ Ἐπὶ, genitive.¹⁹ 'By much.'²⁰ Σίτησις.²¹ Τὰ καλά.²² Ἀρετή.²³ Καταπλύνω, perf. pass.²⁴ Ποιεῖσθαι.

τὸ στεφάνου.

²⁵ Ὑπολαμβάνειν.²⁶ Ἀγωνοβέται.²⁷ Πολιτικός.

reflect that, if you confer your honors upon few, upon worthy men, and according to the laws, you will have many competitors for the prize²⁸ of virtue; whereas, if you lavish them as favours,²⁹ on men who wish for them, and who court them by corrupt practices,³⁰ you will spoil even those naturally well-disposed.³¹

²⁸ Ἀγωνιστής. ²⁹ Χαρίζεσθαι. ³⁰ Οἱ διαπραξάμενοι. See *Orat. Att., Index.* ³¹ Αἱ ἐπιεικεῖς φύσεις.

L.

Clownship¹ would seem to be *want of tact and manners*;² and the clown to be a man prone to go to the assembly drinking beer,³ and to say that perfume⁴ does not smell more sweetly than thyme; and to wear his shoes⁵ *too large for*⁶ his feet; and to speak with a loud⁷ voice; and to distrust his friends and relatives; but, to his own servants to *talk freely*⁸ on the most important [matters]; and to relate all the [news] from the assembly to the hirelings⁹ labouring *by his side*¹⁰ in the country. And neither to wonder nor *be astonished at*¹¹ anything else; but whenever¹² he sees an ox, or an ass, or a goat in the road, to *stand still*¹³ and *gaze attentively*.¹⁴ And, taking something from his stores,¹⁵ to eat voraciously,¹⁶ and drink [liquor] neat;¹⁷ and to try to escape the notice of the baker,¹⁸ and afterwards to cook¹⁹ in company with her *the*

¹ Ἀγροικία. ² Ἀμαθία ἀσχήμων. ³ Κυκεών, a plebeian beverage, corresponding to beer among us. ⁴ Μύρον. ⁵ Ὑπόδημα.

⁶ 'Larger than.' Cf. HOR., *Sat.* i. 3. 29. ⁷ 'Great.' ⁸ Ἀνακοινουῖσθαι.

⁹ Μισθωτοί. ¹⁰ Παρ' αὐτῷ. ¹¹ Ἐκπλήττεσθαι. ¹² Ὅταν, with conjunctive. ¹³ 'Having stood.' ¹⁴ Θεωρεῖν. ¹⁵ Ταμίον.

¹⁶ Δεινῶς. ¹⁷ Ζωρὸς, comparative. ¹⁸ Ἡ σιτοποιός. Instead of employing tradesmen, the bread was made by female slaves in Athenian families. The same was the case with many other articles of domestic use. This systematic employment of slave labour discouraged independent trade, and obstructed the growth of a middle class—the absence of which is lamented by Aristotle—in the Grecian communities. ¹⁹ Ἀλέσαι, *liter.* 'to grind.'

provisions requisite²⁰ for all at home²¹ and for himself. And, while at breakfast,²² to toss their corn²³ to the cattle.²⁴ And to answer²⁵ a knock at²⁶ the door himself; and, summoning the dog, and catching hold of²⁷ his muzzle,²⁸ to say, 'This [animal] guards the place, and the house, and its inmates.'²¹ And, on receiving money from any one, to test²⁹ it, saying that it is very poor³⁰ [coin]; and, at the same time, to get another [piece] exchanged for it.³¹ And, if he has lent³² his³³ plough, or a basket,³⁴ or a sickle, or a sack,³⁵ to keep thinking over³⁶ these things by night, as he lies awake.³⁷ And, as he goes to town,³⁸ to ask any one meeting him, at what price³⁹ are raw hides⁴⁰ and dried fish.⁴¹ And to sing in a bath, and to knock⁴² large nails⁴³ into his shoes.

- ²⁰ τὰ ἐπιτήδεια. ²¹ οἱ ἐνδον. ²² ἅμα ἀριστῶν. ²³ χόρτος.
²⁴ ὑποζύγια. ²⁵ ὑπακούειν, 1 aor. act. ²⁶ κόπτειν, 1 aor. act. partic.
²⁷ ἐπιλαμβάνειν, 2 aor. mid. ²⁸ ῥύγχος. ²⁹ ἀποδοκιμάζειν.
³⁰ ἀνπρός. ³¹ ἀλλάττειν, mid. ³² χράω, 1 aor. act. ³³ ἄρτιον, δ.
The article is here used, because the man is supposed to have only one plough.
³⁴ κόφινος. ³⁵ θύλακος. ³⁶ ἀναμνησκέσθαι.
³⁷ κατὰ ἀγρυπνίαν. ³⁸ ἄστυ. ³⁹ Genitive. W. Gr. Gr. § 131. b.
⁴⁰ ἀφθέραι. ⁴¹ τάριχος. ⁴² ἐγκρούσαι. ⁴³ ἥλος.

LI.

News mongering¹ is a concoction² of false reports³ and actions, at the discretion of⁴ the news monger; and the news monger is a man apt, [on] meeting⁵ a friend, instantly to ask, with a plausible expression, and a smiling countenance,⁶ 'Where are you come from?' and, 'Have you any news?'⁷ and 'Have you any fresh⁸ news to tell of this matter?' Then—still more inquisitive⁹—to enquire, 'Is there no more

- ¹ ἡ λογοποιία. ² σύνθεσις. ³ λόγοι. ⁴ ὅν βούλεται.
⁵ ὑπαντᾶν, 1 aor. act. partic. ⁶ καταβαλὼν τὸ ἥθος καὶ μειδιάσας.
Καταβαλὼν τὰς ὄφρυς, EUB., Cyc. 153, explains the meaning here.
⁷ λέγεις τι; ⁸ καινόν. ⁹ ἐπιβαλὼν, sub. νοῦν. Vid. LIDD. and SCOTT, in voce.

recent news?' and, without¹⁰ allowing him to answer, to say, 'How is this?'¹¹ have you heard nothing? I think I shall give you a banquet¹² of news.' Now he assuredly has [at hand] a soldier, or a slave of Asteius, the fluteplayer, or Lycon, the contractor,¹³ [conveniently] arrived¹⁴ from the field of battle,¹⁵ from whom he alleges he has heard the news. His authorities¹⁶ for his reports³ are, indeed, of a kind which no man can possibly¹⁷ grapple with.¹⁸ And then to declare they related¹⁹ to him, that Polysperchon and the king had gained a victory, and that Cassander had been taken alive;²⁰ and, if any one should say to him, 'Do you really believe this?' he will reply, 'Yes,'²¹ for the fact is rumoured²² in the city, and the report is gaining currency,²³ for all the [particulars] are consistent.'²⁴ And to speak thus of the battle, saying, the hash²⁵ has been terrible, and that he regards the countenances of the men in office²⁶ as a sign; for he sees²⁷ that the looks of all of them are changed.

I wonder²⁸ what men²⁹ of this kind aim at³⁰ [by] news-mongering; for they not only tell falsehoods, but also

¹⁰ Οὐκ. ¹¹ Τί λέγεις; ¹² Εὐωχεῖσθαι, with gen. ¹³ Ἐργόλαβος, a contractor for public works or taxes—a calling in as bad repute at Athens as in England in the days of Pitt. ¹⁴ Παραγίγνεσθαι, perf. mid. partic. ¹⁵ Ἀντὶ τῆς μάχης. ¹⁶ Ἀναφοραί. Vid. LIDD. and SCOTT, in voce. ¹⁷ Ἐχειν, opt. with ἄν. ¹⁸ Ἐπιλαμβάνειν, 2 aor. mid. ¹⁹ Δηγεῖσθαι. ²⁰ Ζωγχεῖν. ²¹ 'Yes' and 'No' are rarely expressed in Latin and Greek, but are implied by the context. ²² Βοᾷσθαι, infin. (oratio obliqua). JELF, Gr. Gr. § 889. ²³ Ἐπενετρίνειν, infin. ²⁴ Συμφωνεῖν. ²⁵ Ζωμός, Cf. PLAUT., Mil. Glor. i. 1. 8: 'Fartum facere ex hostibus.' ²⁶ Οἱ ἐν τοῖς πράγμασι. ²⁷ Infin. (oratio obl.). ²⁸ Perfect. 'The notion of continuance arises from the simple notion of the perfect: a completed action implies and is the foundation of the permanent state which naturally follows such completion; hence we often translate a perfect by a present.'—JELF, Gr. Gr. § 399. ²⁹ The Greek idiom is almost invariably as follows: 'I wonder at these kind of men, what they aim at.' See JELF, § 898. 2. ³⁰ Βούλομαι.

come off³¹ unprofitably; ³² many a time some of them have lost³³ their clothes [while] forming³⁴ listening circles³⁵ in the baths; and others have allowed judgment to go by default³⁶ [while] conquering by land and sea in the Colonnade;³⁷ some, too, have even lost their dinner³⁸ [while] storming cities in imagination.³⁹

³¹ 'Απαλλάττειν. ³² 'Αλυσιτελῶς. ³³ 'Αποβάλλω. ³⁴ Ποιούμενοι. ³⁵ Περίσταςις. Cf. 'Corona,' 'Circulus.' Latine. ³⁶ 'Ερήμους δίκας ὀφλίσκάνειν. ³⁷ Στόα. ³⁸ Παραδειπνεῖν, 1 aor. pass. ³⁹ Λόγῳ.

LII.

Any one would suppose flattery to be a degrading¹ companionship,² but profitable to the flatterer; and the flatterer to be a man likely, while³ walking, to say, 'Observe, how the people turn their eyes upon⁴ you? This happens to no one of the citizens besides yourself; yesterday you were extolled⁵ in the Piazza.'⁶ And to say other things of the same character,⁷ and to remove a speck of wool⁸ from his robe; and, if any particle of chaff⁹ should be wafted by the breeze to the hair of his head, to brush off every grain of it,¹⁰ and say, with a smile, 'Do you see? Because I have not met¹¹ you for two days,¹² you have got your beard¹³ full of gray hairs;¹⁴ although you have, for¹⁵ your years, remarkably¹⁶ black hair.' And, on his saying anything, to bid the rest be silent; and to praise him in his own hearing;¹⁷ and, if he should pause, to telegraph¹⁸ to him, 'Well said!'¹⁹ and to smile upon him when he makes a frigid joke,²⁰ and to stuff his robe into his mouth, as though

¹ Αἰσχρός. ² Ὀμιλία. ³ Ἄμα. ⁴ 'Αποβλέπειν πρὸς. ⁵ Εἰδοκίμειν. ⁶ Στόα. ⁷ Τοιαῦτα. ⁸ Κροκίς. ⁹ Τι—ἄχυρον. ¹⁰ Καρφολογεῖν, 1 aor. act. ¹¹ Ἐντυγχάνειν, perf. ¹² Γενεῖν. ¹³ Πάγων. ¹⁴ Πολία. ¹⁵ Πρὸς, accus. ¹⁶ Εἴ τις καὶ ἄλλος. ¹⁷ 'Hearing,' gen. ¹⁸ Ἐπισημαίνειν, 1 aor. mid. ¹⁹ Ὀρθῶς. ²⁰ Ψυχρῶς σκώψαντι.

he was unable to restrain his laughter; and to bid those who meet them stop, until²¹ *the great man*²² has passed by. And [after] buying apples and pears for the children, to bring them in, and present them *before his eyes*,²³ and say, *with a kiss*,²⁴ '*chips of the good old block*'!²⁵ And [when] buying boots²⁶ in his company, to declare that his foot is much *better shaped*²⁷ than the shoe. And, when he *goes to see*²⁸ any of his friends, to run before and say, 'He is coming to you,' and to return and say, 'I have announced²⁹ you.' And to be foremost among the banqueters³⁰ in praising the wine, and to say to his host, '*What a good table you keep!*'³¹ and, taking up something from the table, 'How remarkably³² good this is!' and to take the cushions³³ from the slave at the theatre, and adjust³⁴ them *with his own hands*.³⁵

²¹ ἕως ἄν, *with conjunctive*. JELF, *Gr. Gr.* § 346. ²² Αὐτός. Cf. ARISTOPH. *Nub.* 208. ²³ Ὁρώμενος αὐτοῦ. ²⁴ Φιλήσας. ²⁵ Χρηστοῦ πατρὸς νεότητια. ²⁶ Κρηπίς. ²⁷ Εὐρυθμότερος. ²⁸ Πορεύεσθαι πρὸς. ²⁹ Προαγγέλλειν. ³⁰ Οἱ ἐστιώμενοι. ³¹ Ὡς μαλακῶς ἐσθίεις. ³² Ἀρα. ³³ Προσκεφάλαιον. ³⁴ Ὑποστρώσαι. ³⁵ Αὐτός.

LIII.

If¹ any one should ask us, if we would choose² *to rule*³ for such⁴ a period,[and] then to witness⁵ the state suffering such [disasters], who would consent,⁶ unless he was utterly abandoned,⁷ and cared⁸ nothing for either religion,⁹ or parents, or children, or anything else, save only *his own lifetime*?¹⁰ We ought not to envy the sentiments¹¹ of these men, but rather [the sentiments] of those who dis-

¹ Εἰ, *with optative*. W. *Gr. Gr.* § 177, b. ² Δέξασθαι, *optative*. ³ 'Having ruled.' ⁴ Accus. W. *Gr. Gr.* § 141, a. ⁵ Ἐπιθεῖν. ⁶ Ὁμολογεῖν. ⁷ Ἀπονοέω, *perf. pass. partic.* ⁸ Φροντίζειν, *genitive*. W. *Gr. Gr.* § 132, e. obs. ⁹ Ἱερὰ. ¹⁰ Ὁ χρόνος ὁ καθ' ἑαυτὸν. ¹¹ Διάνοια.

play¹² great forethought for all such [interests], and who are no less ambitious¹³ of national¹⁴ than of personal¹⁵ honour, and who choose a moderate subsistence¹⁶ with righteousness, rather than great wealth with iniquity. For our ancestors, *by such conduct*,¹⁷ at once handed down the State, *in a most flourishing condition*,¹⁸ to their successors, and left the memory of their virtue for evermore. From this it is easy to learn two things; that our country is capable of rearing better men than all others, and that what is called empire¹⁹ but is calamity, tends²⁰ to render all who enjoy²¹ it degenerate.²²

¹² Ποιεῖσθαι. ¹³ Φιλοτιμείσθαι. ¹⁴ Κοινός. ¹⁵ Ἰδιός. ¹⁶ Βίος.

¹⁷ Τοιούτους αὐτοὺς παρασχόντες. ¹⁸ Εὐδαιμονέστατος. ¹⁹ Ἀρχή.

²⁰ Πέφυκε. ²¹ Χρᾶσθαι. ²² Χείρων.

LIV.

And this is a conclusive¹ proof; for empire ruined not only us but the Lacedæmonian state also; so that it is not possible for *those who have been accustomed*² to eulogise their virtues to say, that we managed³ our affairs badly owing to our democratic constitution, and that if the Lacedæmonians had assumed that power, they would have rendered both others and themselves happy. It exhibited⁴ its own nature much more speedily in them; for it *nearly caused*⁵ that constitution which no man ever knew to be shaken either by dangers or by calamities in 700 years, to fluctuate⁶ and dissolve in a brief period. For in place of the habits⁷ established among them, it infected⁸ private citizens with iniquity, indolence,⁹ lawlessness, avarice, and the government¹⁰ with disdain of its allies, lust for the

¹ Μέγιστον. ² Οἱ εἰθισμένοι. ³ Χρᾶσθαι, 1 aor. mid. ⁴ Ἐπιδείκνυμι, 1 aor. mid. ⁵ Παρὰ μικρὸν ἐποίησε. ⁶ Σαλεύειν, 1 aor. act. ⁷ Ἐπιτηδεύματα. ⁸ Ἐμπίπλημι, 1 aor. act. with genitive. See LIDD. and SCOTT, *in voce*. ⁹ Ῥαθυμία. ¹⁰ Τὸ κοινὸν τῆς πόλεως.

possessions of others,¹¹ and contempt for its¹² engagements¹³ and treaties. For they so far exceeded our countrymen in their crimes towards the Greeks, inasmuch as *in addition to*¹⁴ their former [crimes] they enacted¹⁵ massacres¹⁶ and revolutions in the States, in consequence of which their feuds¹⁷ between one another will be everlasting. And *they were not content with these crimes*,¹⁸ but about the same period they ravaged the continent, outraged the isles, annihilated¹⁹ the *constitutional governments*²⁰ in Italy and Sicily, and established²¹ despots, polluted²² the Peloponnese, and made it pregnant²³ with revolutions and wars.

¹¹ Τὰ ἀλλότρια. ¹² Οἱ. *The article frequently acts as a pronoun.* W. Gr. Gr. § 115, obs. 2. ¹³ Ὅρκου. ¹⁴ Πρός. W. Gr. Gr. § 198, b. ¹⁵ Ποιεῖν. ¹⁶ Σφαγαί. ¹⁷ Ἐχθραί. ¹⁸ 'It was not enough for them to err thus.' ¹⁹ Ἀναρπεῖν. ²⁰ Πολιτεία. ²¹ Καθίστημι. ²² Λυμναίνεσθαι. ²³ Μεστός, with genitive.

LV.

Did they not take from the Eleians a part of their territory, and ravage¹ the lands of the Corinthians, and break up² the Mantineans,³ and invade⁴ the [territory] of the Argives, and never cease to wrong⁵ others, and to prepare⁶ for themselves the defeat⁶ at Leuctra, which some allege to have been the cause of Sparta's⁷ calamities—but *incorrectly*;⁸ for [it was] not through this defeat [that] they became detested by their confederates, but [it was] owing to the outrages⁹ [they committed] in former times [that] they *sustained this defeat*,¹⁰ and endangered¹¹

¹ Τέρμειν. ² Διοικίζειν, 1 aor. act. ³ Μαντινεύς, declined like Βασιλεύς. ⁴ Εἰσβάλλειν εἰς. ⁵ Participle. W. Gr. Gr. § 164. ⁶ Ἦττα. ⁷ Dative. *The Greek idiom requires the dative (commodi et incommodi) where the English employs the genitive.* W. Gr. Gr. § 134. BUTTM., p. 357, obs. 3. JELF, § 601. ⁸ 'Not saying true things.' ⁹ ὕβρις. ¹⁰ Ἦττασθαι, 1 aor. pass. ταύτην, sc. ἦτταν. W. Gr. Gr. § 138: *Cognate accusative.* JELF, § 458. ¹¹ Κινδυνεύειν, 1 aor. act., περί.

their own territory. We ought not to attribute¹² the event to those evils which happen at the consummation,¹³ but to the original transgressions,¹⁴ in consequence of which they were involved¹⁵ in this catastrophe.¹⁶ So that any one would speak far more correctly, if he should declare that the foundation¹⁷ of their⁷ calamities was laid,¹⁸ when they assumed¹⁹ the empire²⁰ of the sea, and gained a power *in no respect*²¹ similar to that previously subsisting.²² For, by means of their supremacy²³ by land, and the discipline²⁴ and [powers of] endurance²⁵ *they had cultivated*,²⁶ they easily acquired²⁷ the ascendancy²⁸ by sea, and, owing to the licentiousness²⁹ engendered³⁰ in them by that ascendancy, they were soon deprived³¹ of the supremacy by land also. For they no longer observed³² the laws which they received from their ancestors, nor did they abide by the habits³³ which they formerly maintained,³⁴ but supposing³⁵ that *it was open*³⁶ to them to do whatsoever³⁷ they desired, they were reduced³⁸ to great confusion; for they did not know how intractable³⁹ is that power,⁴⁰ which all men love to gain, nor how it causes *its votaries*⁴¹ to lose their senses,⁴² nor that *its nature resembles*⁴³ those courtesans⁴⁴ who make men love them, and ruin *their lovers*.⁴⁵

- ¹² Ἐπιφέρειν. ¹³ Τελευτή. ¹⁴ Ἀμαρτήματα. ¹⁵ Καταφέρειν ἐπὶ, 1 aor. pass. ¹⁶ Τελευτή. ¹⁷ Ἀρχή. ¹⁸ Γίγνεσθαι, perf. pass. inft. ¹⁹ Παραλαμβάνειν. ²⁰ Ἀρχή. ²¹ Οὐδέν. ²² Ὑπάρχων. ²³ Ἡγεμονία. ²⁴ Εὐταξία. ²⁵ Καρτερία. ²⁶ Ἡ μελετωμένη. ²⁷ Ἐπικρατεῖν, with genitive, 1 aor. act. ²⁸ Δύναμις. ²⁹ Ἀκολασία. ³⁰ Ἐγγενόμενος. ³¹ Ἀφαιρεθῆναι, 1 aor. pass. ³² Φυλάττειν. ³³ Ἡθος. ³⁴ Ἐχειν. ³⁵ Ὑπολαμβάνειν, 2 aor. act. partic. ³⁶ Ἐξεῖναι. ³⁷ Ὅτι ἐν, with conjunctive. W. Gr. Gr. § 177, b. ³⁸ Καταστῆναι εἰς. ³⁹ Δύσχρηστος. ⁴⁰ The Greek construction almost invariably is: 'They did not know that power, how intractable it is.' See JELF, § 898, 2. ⁴¹ Οἱ ἀγαπῶντες αὐτήν. ⁴² Παραφρονεῖν. ⁴³ 'It has its nature like to.' ⁴⁴ Ἑταῖραι. ⁴⁵ Οἱ χρώμενοι.

LVI.

Indeed¹ it has been clearly convicted² of exercising this influence,⁴ for any man may see⁵ that *those who have had the most ample power*⁶ have been involved⁷ in the greatest misfortunes, especially⁸ ourselves and the Lacedæmonians. For these states, formerly *administering their affairs*⁹ with the greatest moderation, and possessing a noble repute,¹⁰ as soon as they assumed empire, in no respect differed from one another; but, *as is natural to*¹¹ those who have been ruined¹² by the same lusts and the same malady, they attempted¹³ the same enterprises,¹⁴ perpetrated similar transgressions, and finally stumbled¹⁵ on like calamities. Thus¹⁶ we, detested by our allies, and *in danger*¹⁷ of *reduction to slavery*,¹⁸ were saved by the Lacedæmonians, while¹⁶ they, when all were longing¹⁹ to annihilate them, resorted²⁰ to us and *owed*²¹ their preservation to us. How then ought we to eulogise that ascendancy which involves²² catastrophes²³ so fatal?²⁴ Ought we not to detest and shun *that which has incited*²⁵ both these states to perpetrate, and compelled them to suffer, many dreadful [evils]?

*There is no reason*²⁶ to wonder, if *in past time*²⁷ it was *undetected by*²⁸ all men as²⁹ the cause of such disasters to *its possessors*,³⁰ nor even if it was contested³¹ by us and the Lacedæmonians; for you will find the majority of

¹ Καίτοι. ² Ἐπιδείκνυμι, *perf. pass.* ³ Ἐχειν, *partic. W. Gr. Gr. § 164.* ⁴ Δύναμις. ⁵ *Opt. with ἄν.* ⁶ Οἱ ἐν πλείστοις ἐξουσίαις γεγενημένοι. ⁷ Περιπίπτειν, *partic. perf. act. with dative.*
⁸ Ἀρξάμενους ἀπό. See JELF, *Gr. Gr. § 696, obs. 1.* ⁹ Πολιτεύεσθαι.
¹⁰ Δόξα. ¹¹ Προσῆκει. ¹² Διαφθείρω, *perf. pass. partic.*
¹³ Ἐπιχειρεῖν, 1 *aor. act.* ¹⁴ Πράξεις. ¹⁵ Περιπίπτειν, 2 *aor.* ¹⁶ Ἦ.
¹⁷ Κινδυνεύειν [1 *aor. act. partic.*] περί. ¹⁸ Ἀνδραποδισμός. ¹⁹ Γεν.
²⁰ Ἐχειν. ²¹ Καταφεύγειν ἐπὶ, 2 *aor. partic.* ²² Τυχάνειν διά.
²³ Τελευταί. ²⁴ Πονηραί. ²⁵ Ἡ ἐπάρασα. ²⁶ Οὐκ ἔστιν.
²⁷ Τὸν ἄλλον χρόνον. ²⁸ Ἐλάνθανε. ²⁹ Ὦν.
³⁰ Οἱ ἔχοντες αὐτήν. ³¹ Περιμάχητος.

men erring about the choice of their objects,³² and having stronger appetites³³ for evils than for blessings, and counselling better for³⁴ their enemies than themselves. And this any one may observe in³⁵ the most important [cases], for what has not happened thus?

³² Πράγματα. ³³ Ἐπιθυμίας. ³⁴ Ὑπέρ. ³⁵ Ἐπὶ, with genitive. W. Gr. Gr. § 196, 'Materiam cogitationis,' etc.

LVII.

I reflect¹ whilst I am speaking,² how the state³ has changed,⁴ and that our contemporaries⁵ hold opinions on affairs very dissimilar to [those of] our fellow-countrymen in former times.⁶ For when I was a boy, wealth was held so secure and important⁷ a thing, that almost⁸ all men pretended⁹ to possess a fortune¹⁰ larger than they happened to have, desirous of sharing in this repute; whereas it is now requisite to prepare a defence¹¹ against¹² [the imputation of] wealth as against the highest crimes. To seem to be affluent¹³ has become far more dangerous than openly to commit crime:¹⁴ for the one either meet with pardon or are fined¹⁵ in small [sums], whereas the others are utterly¹⁶ ruined on the spot,¹⁵ and we should probably¹⁷ find more who have been deprived¹⁸ of their property¹⁹ than those who have undergone penalties²⁰ for their crimes. Why should I speak of what is common to all?²¹ for I myself

¹ Ἐνθυμούμαι. ² Μεταξὺ, with partic. pres. act. ³ Τὰ τῆς πόλεως. W. Gr. Gr. § 119, obs. ⁴ Μεταπίπτειν, perf. ⁵ Οἱ νῦν. ⁶ Πρότερον. ⁷ Σεμνός. ⁸ Ὀλίγου δεῖν. See BUTTM., Gr. Gr., p. 391, obs. 5. ⁹ Προσποιούμαι. ¹⁰ Οὐσία. ¹¹ Ἀπολογία. ¹² Ὑπέρ. ¹³ Εὐπορεῖν. ¹⁴ Ἀδικεῖν. ¹⁵ The verbs 'meet with,' and 'fined,' are aorists, because the occurrence denoted by them is supposed to have taken place an indefinite number of times; the verb 'ruined' is in the present, because the speaker wishes to place the event dramatically before his audience. On this use of the aorist, see JELF, Gr. Gr. § 402, 2. BUTTM., p. 370, obs. 5. ¹⁶ Ἀρδην. ¹⁷ Ἄν, with opt. ¹⁸ Οἱ ἐκπεπτωκότες. ¹⁹ Τὰ ὄντα. ²⁰ Δίκην δοῦναι. ²¹ Τὰ κοινά.

lost not a little in my own fortune through this revolution.²² For at present the state rejoices so [in] distressing²³ and humiliating the well-conditioned,²⁴ and [in] granting indulgence²⁵ to *low persons*²⁶ to say and do whatsoever²⁷ they may please, that Lysimachus, who has resolved²⁸ to subsist by²⁹ *falsely accusing*³⁰ and constantly wronging some one of his fellow-citizens, has risen³¹ to impeach³² me, while I who never yet did any wrong towards any man, but have abstained from all emoluments³³ *from that source*,³⁴ and have derived³⁵ my profits³⁶ from foreigners who believed they had been *well served*,³⁷ am involved,³⁸ *as if I were a criminal*,³⁹ in this great danger.

- ²² Μεταβολή. ²³ Πιέζειν, *partic.* W. Gr. Gr. § 164. ²⁴ 'Επεικής.
²⁵ 'Εξουσία. ²⁶ Πονηρός. ²⁷ 'Ο τι ἄν, *with conjunctive.* W. Gr. Gr. § 177, b. ²⁸ Προαιρείσθαι. ²⁹ 'Εκ. ³⁰ Τὸ συκοφαντεῖν.
³¹ 'Αναβαλῶ. See LIDD. and SCOTT, *in voce.* ³² *Partic. fut. act.*
³³ Λήμματα. ³⁴ 'Ενθίνδε. ³⁵ Πορίζω, 1 *aor. mid.* ³⁶ 'Ωφελία.
³⁷ Εἰδὲ πάσχειν. ³⁸ Καθίστημι, *perf.* ³⁹ 'Ὡς δεινὰ ποιῶν.

LVIII.

The river Selinus happened to flow¹ through the middle of the estate.² In Ephesus, too, a river [called] Selinus flows *by the side of*³ the temple of Artemis, and fish and shells⁴ are contained in both; but in the estate at *Scillus*⁵ there is also *game of every description*.⁶ Out of the consecrated⁷ money, Xenophon erected an altar and a temple; and ever afterwards⁸ he offered a sacrifice to the goddess *from the tithes of the produce*⁹ of the soil, when¹⁰ all the citizens and the men and women *in the neighbourhood*¹¹

- ¹ *Participle.* W. Gr. Gr. § 165, obs. ² Χωρίον. ³ Παρὰ, *accus.*
⁴ Κόγχοι. ⁵ 'Εν Σκυλλοῦντι. ⁶ 'Hunts [θήραι] *of all wild animals, as many as are caught by hunting* [ἀγρευόμενα]. ⁷ 'Ιερός. ⁸ Τὸ λοιπόν.
⁹ 'Tithing the produce' [τὰ ὠραία]. ¹⁰ Καί. ¹¹ Οἱ πρόσχωροι.

shared the feast. The goddess gave the guests¹² *loaves of barley and of wheat*,¹³ wine, cakes,¹⁴ and a share of *the offerings*¹⁵ [drawn] from the consecrated pasture,¹⁶ and also of the game.¹⁷ For Xenophon's sons and those of the other citizens held a chase *to supply*¹⁸ the festival: the men, too, who were disposed,¹⁹ joined;²⁰ and there were taken partly²¹ from the sacred district itself, partly²¹ from Pholoe, wildboars,²² gazelles,²³ and stags. The spot²⁴ lies on the [road] which [visitors] travel²⁵ from Lacedæmon to Olympia, about²⁶ twenty stadia from the temple of Jove in Olympia. In the consecrated region there is meadow-land,²⁷ groves, and hills full of trees, fit to rear wildboars, goats, sheep and horses, so that the beasts-of-burden²⁸ *belonging to*²⁹ *the votaries of*³⁰ the festival *feed luxuriously*.³¹ Around the temple itself is planted a grove of all garden³² trees, whose fruit is eatable³³ *in season*.³⁴ The temple resembles³⁵ that at Ephesus, *so far as*³⁶ a small [can resemble] a great temple; and the statue³⁷ is like that in Ephesus, so far as a statue of cypress is like a statue of gold.

- ¹² Οἱ σκηνοῦντες. ¹³ Ἀλφίτα—ἄρτοι. ¹⁴ Τραγήματα. ¹⁵ Τὰ
 θύόμενα. ¹⁶ Νομή. ¹⁷ Τὰ θηρεύόμενα. ¹⁸ Εἰς. ¹⁹ Βούλεσθαι.
²⁰ Συνθηράω. ²¹ Τὰ μὲν, τὰ δέ. ²² Σύες. ²³ Δορκάδες. ²⁴ Τόπος.
²⁵ Πορεύεσθαι. ²⁶ Ὡς. ²⁷ Λειμών. ²⁸ Ὑποζύγια. ²⁹ Ὀφ.
³⁰ 'Those going to.' ³¹ Εὐωχεῖσθαι. ³² Ἡμερος. ³³ Τρωκτά.
³⁴ Ὀραῖα. ³⁵ Εἰκάζεσθαι, perf. pass. ³⁶ Ὡς. ³⁷ Ξόανον.

LIX.

The tracks¹ of the hare are numerous in the winter, *owing to*² the length of the nights; in the summer, few, for the opposite [reason]. In winter *there is no scent*³ of them *in the morning*,⁴ whenever there is a hoar-frost⁵ or ice:⁶ for a hoar-frost retains the warmth [of the foot-

- ¹ Ἰχνη. ² Διὰ, accus. ³ Οὐκ ὄζει. W. Gr. Gr. § 132, f. obs.
⁴ Πρωί. ⁵ Πάχνη. ⁶ Παγετός.

prints] *by its own retraction*,⁷ and the ice by congealing⁸ it. The dogs cannot detect⁹ them, *their scent being blunted*,¹⁰ when they are *in this condition*,¹¹ before¹² the sun or the advancing day melts¹³ them; then indeed the dogs scent¹⁴ them, and they *rise above the ground and*¹⁵ smell. Heavy¹⁶ dew, too, obliterates them *by weighing them down*; ¹⁷ and intermittent¹⁸ showers, *by drawing out*¹⁹ the exhalations²⁰ of the soil, render the track hard to scent, until²¹ it *becomes dry*.²² South winds²³ also injure it, for they *soak it through and through*²⁴ with wet; whereas north winds,²⁵ if [the tracks] are still firm,²⁶ harden²⁶ and retain them. Both violent²⁷ and *drizzling rains*²⁸ drench them; the moon, too, obscures²⁹ them with her heat, especially when there is a full moon; they are then most irregular;³⁰ for, revelling in the moonbeams,³¹ the hares *spring up*³² and *make long strides*³³ in play with one another; and they become confused whenever foxes have *crossed the ground before them*.³⁴ A seasonable³⁵ spring renders the traces clear, save when a *luxuriant vegetation*³⁶ checks the dogs, by commingling³⁷ the scents of the flowers [with the tracks]. They are slight and indistinct *in the summer*; ³⁸ for the earth being very hot obliterates the warmth they contain; and the dogs have then a duller scent, because their bodies are relaxed.³⁹

⁷ 'Drawing it back by its own strength.' ⁸ 'Επιπήγνυμι, 1 aor. act.

⁹ Αισθάνεσθαι.

¹⁰ 'Being tender [μαλακιάω] as to their noses.'

¹¹ Τοιοῦτος.

¹² Πρὶν ἂν, *with conjunctive*. W. Gr. Gr. § 177, b. obs. 2.

¹³ Διαλύειν.

¹⁴ Ὀσφραίνομαι.

¹⁵ Ἐπαναφέρεσθαι, *partic.*

¹⁶ Πολύς.

¹⁷ Καταφέρειν, *partic.*

¹⁸ Οἱ γιγνόμενοι διὰ χρόνον.

¹⁹ Ἀγειν, *partic.*

²⁰ Ὀσμαι.

²¹ Ἔως ἂν. W. Gr. Gr. § 177, b.

²² Ψύχεσθαι, 1 aor. pass. *conjunctive*.

²³ Νότια—βόρεια.

²⁴ Διαχεῖν.

²⁵ Ἄλυτος.

²⁶ Συνίστημι.

²⁷ Ὑετοι.

²⁸ Ψακάδες.

²⁹ Ἀμαυροῦν.

³⁰ Μανότατα.

³¹ Φέγγος.

³² Ἐπαναῤῥιπτεῖν, *partic.*

³³ Μακρὰ

διαίρειν, *partic.*

³⁴ Προδιεξελθεῖν, *conjunct.*

³⁵ Καλῶς κεκραμένον

τῇ ὁρᾷ.

³⁶ Ἡ γῆ ἐξανθοῦσα.

³⁷ Συμμίγνυμι.

³⁸ W. Gr. Gr

§ 131, a.

³⁹ Ἐκλύεσθαι, *perf. pass. infim.*

LX.

'Really,'¹ replied I, it is not improbable;² for I remember myself, *after your answer*,³ that in the first place *no two persons are born exactly like each other*,⁴ but differing in *natural endowments*,⁵ one for *performance*⁶ of one work, another of another. Does it not seem so to you?

'It does.'⁷

'Well;⁸ would a man succeed⁹ best *by devoting himself*,¹⁰ *in his individual capacity*,¹¹ to¹⁰ many trades,¹² or to one exclusively?'¹³

'To one exclusively.'

'Again,¹⁴ it is also clear, I imagine, that, if a man *lets slip*¹⁵ *the right moment*¹⁶ for any work, it never returns.'

'Clear, indeed.'

'For, I imagine, *the thing to be done*¹⁷ is not willing to tarry the leisure of the doer, but it is essential that the doer should *be at the beck of*¹⁸ the thing to be done, not [treating it] *as a secondary affair*.'¹⁹

'It is essential.'

'It follows, then, *from these premises that*²⁰ all things are produced in *superior quantity*²¹ and quality, and more easily, when each man does one thing, according to his natural endowments, and at the right moment, *leaving all the rest alone*.'²²

'Assuredly.'

¹ Μὰ Δία. ² Ἀποπον. ³ 'You having said.' ⁴ 'Each of us is not born quite like each.' ⁵ φύσις, accus. W. Gr. Gr. § 142.

⁶ Ἐπὶ πράξει. ⁷ 'To me at least.' ⁸ τί δέ; The classical languages abound in these interrogative forms, which give a lively air to argument, narrative, or dialogue. Cf. CICERO'S frequent use of 'Quid'?

⁹ Πράττειν. ¹⁰ Ἐργαζόμενος. ¹¹ εἰς ὧν. ¹² Τέχνην. ¹³ εἴς, agreeing with ἐργαζόμενος. ¹⁴ Ἀλλὰ μήν. ¹⁵ Παρίημι. ¹⁶ Καίρως.

¹⁷ Τὸ πραττόμενον. ¹⁸ Ἐπακολουθεῖν. ¹⁹ Ἐν παρέργον μέρει. Μέρος, like ἀριθμός, λόγος, τάξις, is often used in this sense. LIDD., Lex. μέρος. ²⁰ Ἐκ τούτων. ²¹ 'More.' ²² Σχολὴν ἄγων, with gen.

are carrying²⁰ on the argument²¹ in reference to²² neither, but chiefly on your own account, you will not surely grudge²³ another, if he can derive any advantage²⁴ from them.'

'I choose *the latter*,'²⁵ he replied, 'to speak, to ask questions, and to answer, chiefly on my own account.'

'Then take a step backwards,'²⁶ I continued. *We were wrong* just now in what we took²⁷ as the [science] next in order to geometry.'

²⁰ Ποιῶμαι. ²¹ Λόγοι. ²² Πρός. ²³ Opt. with ἄν. W. Gr. Gr. § 167. ²⁴ Ὅρασθαι τι. ²⁵ Οὕτως. ²⁶ Ἀνάγειν εἰς τοῖντις.

²⁷ 'We took not rightly.'

LXIII.

'You shall readily *be answered*,'¹ replied² I. 'The constitutions of *which*³ I speak, and which indeed have [special] names, are, that which is applauded by most men, the constitution of Crete⁴ and Sparta;⁵ second [in order] and second in esteem,⁶ is oligarchy [as it is] called, a commonwealth fraught⁶ with many evils; next democracy, its adversary,⁷ and successor;⁸ and despotism, that glorious [constitution], differing from all⁹ these, the fourth and worst disease of a state. *I suppose you know no other*¹⁰ kind¹¹ of polity, which is embodied¹² in some conspicuous form?¹³ for principalities¹⁴ and purchased sovereignties, and similar constitutions are something intermediate¹⁵ between these, and one may find them as frequently among the barbarians as among the Greeks.'

¹ Ἀκούω. ² Ἦν, imperf. of ἡμι, for φημι. See LIDD. and SCOTT, ἡμι. ³ Accus. W. Gr. Gr. § 139. ⁴ Adjective. ⁵ 'Secondly praised.' ⁶ Γέμων, genitive. W. Gr. Gr. § 132, g. obs. ⁷ Διάφορος. ⁸ Ἐφεξῆς γιγνόμενος. ⁹ Genitive. W. Gr. Gr. § 132, b. obs. 1. ¹⁰ 'Or have you any other?' ¹¹ Ἰδέα. ¹² Κείμεναι. ¹³ Εἶδος. ¹⁴ Δυναστεία. ¹⁵ Μεταξύ, with genitive.

'Many strange¹⁶ [instances of them],' said he, 'are reported.'

'Are you aware,' continued² I, 'that there must needs be as many varieties¹⁷ of human character¹⁸ as of constitutions? or do you imagine that constitutions grow out of an oak or a rock, and not from the *moral dispositions*¹⁹ of the members of²⁰ the states, whithersoever²¹ these may incline the scale²² and draw all else after them? Therefore, if there are five varieties of commonwealth, there will²³ also be five *mental constitutions*²⁴ among individuals.'

¹⁶ Ἀπορος. ¹⁷ Εἶδη. ¹⁸ Τρόποι. ¹⁹ Ἡθῆ. ²⁰ Οἱ ἐν.
²¹ Οἱ ἄν, with conjunctivē. W. Gr. Gr. 177, b. ²² Ἐνclined the scale' [πέπω]. ²³ Ἄν, with optative. W. Gr. Gr. § 167. ²⁴ Κατασκευαῖ τῆς ψυχῆς.

LXIV.

At present, those who pursue philosophy at all,¹ being mere striplings² first³ [emerged] from childhood,⁴ after dipping into⁵ the hardest [branch] of it in the intervals between⁶ housekeeping⁷ and business,⁸ abandon it,⁹ voting themselves¹⁰ philosophers; and ever afterwards, if on being invited they consent¹¹ to listen to others who cultivate philosophy,¹² they think it a great condescension,¹³ because they believe that they ought to pursue philosophy¹⁴ only as a secondary¹⁵ [occupation]; and on approaching¹⁵ old-age, all but¹⁶ a very few are extinguished far more effectually¹⁷ than the sun of Heraclitus, inasmuch as they are not rekindled.'

'And what ought they to do,' he asked.

¹ Οἱ καὶ ἀπτόμενοι. ² Μειράκια. ³ Ἀρτι. ⁴ Παίδων.
⁵ Πλησιάζειν, 1 aor. act. partic. ⁶ Τὸ μεταξὺ, accus. of Time, W. Gr. Gr. § 141. ⁷ Οἰκονομία. ⁸ Χρηματισμός. ⁹ Ἀπαλλάττεσθαι.
¹⁰ Ποιούμενοι. ¹¹ Ἐθέλειν. ¹² Τοῦτο πράττειν. ¹³ Μεγάλα.
¹⁴ Πάρεργον. ¹⁵ Πρὸς, accus. ¹⁶ Ἐκτός. ¹⁷ Μᾶλλον. ¹⁸ Ἀδύσιν ἐξάπτεσθαι.

'Just the opposite';¹⁹ when²⁰ youths and boys they ought to receive²¹ an *education in philosophy*²² congenial to their age, and carefully to train their bodies, while²³ they are growing and being ripened,²⁴ gaining [thereby] a *valuable aid*²⁵ to philosophy. As their age advances,²⁶ when the mind begins to *attain maturity*,²⁷ we ought to tighten²⁸ its discipline; but when their strength *begins to fail*,³⁰ and is beyond *public duties*³¹ and *military service*,³² from that time forward they ought to *lead a dedicated life*,³³ and to do nothing else that is not accessory³⁴ to it, *if they are*³⁴ to live happily, and after death to crown³⁵ the life they have lived with a corresponding³⁶ destiny *in another world*.³⁷

¹⁹ Πάν τούναντίον. ²⁰ 'Being.' ²¹ Μεταχειρίζεσθαι, *pass.* See LIDD., *Lex.* ²² *Hendiadys*: 'Education and philosophy.' ²³ Ἐν ᾧ. ²⁴ Ἀδρουῖσθαι, *pass.* ²⁵ Ὑπηρεσία. ²⁶ *Gen. abs.* ²⁷ Τελεοῦσθαι. ²⁸ Ἐπιτείνειν. ²⁹ Γυμνάσια. ³⁰ *Pres. conjunctive.* ³¹ Πολιτικά. ³² Στρατεΐαι. ³³ Ἀφέτους νέμεσθαι. ³⁴ Τοὺς μέλλοντας, *governed by δεῖ.* ³⁵ Ἐπιστήσεων. ³⁶ Πρέπουσα. ³⁷ Ἐκεῖ.

LXV.

With regard to *proximity to*¹ the sea, whether it is advantageous² or prejudicial³ to well-governed⁴ states, *much doubt is felt*;⁵ for it is alleged that *the entertainment of*⁶ persons bred under different laws is inexpedient with a view to good government; and, also, that the *dense population*⁷ [is disadvantageous]; since there arises⁸ from the use of the sea for export and import a multitude of merchants,⁹ and this is⁸ opposed to a *sound polity*.¹⁰ Nevertheless it is clear that, if this *were not the case*,¹¹ it is better both for security and for a supply¹² of necessities,

¹ Ἡ κοινωμία πρὸς. ² Ὀφέλιμος. ³ Βλαβερός. ⁴ Εὐνομούμενος. ⁵ 'They happen to doubt much.' ⁶ Τὸ ἐπιξενοῦσθαι. ⁷ Πολυνθρώπια. ⁸ *Infn. (oratio obliqua).* JELF, *Gr. Gr.* § 889. ⁹ Ἐμποροί. ¹⁰ Τὸ πολιτεύεσθαι καλῶς. ¹¹ Συμβαίνειν. ¹² Εὐπορία.

that the city and the territory should *have access* to¹³ the sea. For, in order the better to support wars, *those who are to be protected*¹⁴ ought to be *easily accessible to relief*¹⁵ on both [elements], both by land and by sea; and, in order to injure assailants,¹⁶ if impossible on both [elements], still¹⁷ it will be more easy to those who *have access* to¹⁸ both [to attack] *on either*.¹⁸ It is essential also that they should receive whatever does not happen to exist in their own country, and that they should export¹⁹ the surplus²⁰ of *their produce*; ²¹for the state ought to *carry on commerce*²² for itself, and not for others. Whereas those who offer themselves as an [open] market to all the world, do this for the sake of revenue; but that state which ought not to *indulge in*²³ such avarice, ought not to possess such a port.²⁴

¹³ Μετέχειν. ¹⁴ Οἱ σωθησόμενοι. ¹⁵ Εὐβοήθητοι. ¹⁶ Οἱ ἐπιτιθέμενοι. ¹⁷ Ἀλλά. ¹⁸ Κατὰ θάτερον. ¹⁹ Ἐκπέμπειν, 1 aor. mid.
²⁰ Τὰ πλεονάζοντα. ²¹ Τὰ γιγνόμενα. ²² Ἐμπορικὸς εἶναι.
²³ Μετέχειν. ²⁴ Ἐμπόριον.

LXVI.

Since, however, we see *every day*¹ that many countries² and states have docks³ and ports commodiously⁴ situate with regard to the city, so that they neither occupy⁵ the same town, nor are very distant therefrom, but are commanded⁶ by walls and such like bulwarks,⁷ it is evident that if any advantage⁸ is likely to be realised⁹ by communication¹⁰ with them, this advantage will accrue¹¹ to the state; while if there is any mischief,¹² it is easy to guard against it by the laws, *by declaring*¹³ and defining who ought not, and who ought to associate,¹⁴ with one another.

¹ Καὶ νῦν. ² Χώρα. ³ Ἐπίκλεια. ⁴ Εὐφυνῶς. ⁵ Νέμω.
⁶ Κρατεῖσθαι. ⁷ Ἐρύματα. ⁸ Ἀγαθόν. ⁹ Γίγνεσθαι. ¹⁰ Κοινωνία, with genitive. W. Gr. Gr. § 132, a.
¹¹ Ὑπάρχειν. ¹² Βλαβερόν. ¹³ Φράζοντας. ¹⁴ Ἐπιμίσγεσθαι.

As to a naval power, it is clear that it is best it should subsist *to a certain extent*,¹⁵ since it is desirable not only for their own sakes, but for some of their neighbours, that they should be formidable and capable of giving succour, as by land so by sea. Then,¹⁶ with reference to the amount¹⁷ and magnitude¹⁸ of this force, *we must look*¹⁹ to the character²⁰ of the state; for, if *it is to maintain a commanding political position*,²¹ it is essential that this force should exist in *proportion*²² to its enterprises.²³ But it is not necessary that the over-populousness *which is connected with*²⁴ a seafaring community²⁵ should exist in the states; for it ought not to be an *integral part*²⁶ of the state. For, *on the one hand*,²⁷ the marines²⁸ who control and regulate the seamanship,²⁹ are freemen, and belong to the infantry;³⁰ while,³¹ there being a multitude of Perioeci and of men employed in husbandry, there must needs be abundance³¹ of sailors.

¹⁵ Μέχρι τινὸς πλήθους. ¹⁶ Ἢδη. The sense 'then,' 'further,' 'next,' is derived from the temporal sense. If an action is supposed to extend from time present into time future, ἡδη signifies 'posthac.' The connexion of this sense with that in the text is obvious. ¹⁷ Πλήθος.

¹⁸ Μέγεθος. ¹⁹ Verbal. ²⁰ Βίος. ²¹ 'If it shall live an imperial [ἡγεμονικὸς] and political life.' ²² Σύμμετρον. ²³ Πράξεις.

²⁴ Ἡ γιγνομένη περί. ²⁵ Ναυτικὸς ὄχλος. ²⁶ Μέρος. ²⁷ Μέν—δέ. ²⁸ Τὸ ἐπιβατικόν. ²⁹ Ναυτιλία. ³⁰ Οἱ πεζεῖοντες. ³¹ Ἀφθονία.

LXVII.

Concerning territory, then, ports, cities [proximity to the] sea, and naval power, let us decide in this manner; we have already said what limit ought to exist with respect to the number of the citizens; let us now state of what stock¹ they ought to be. Almost any one may determine this [point], *by a glance at*² those Grecian communities which are renowned, and at the whole of the inhabited

¹ Φύσις.

² Βλέψας ἐπί.

world, *diversified as it is*³ according to race. For the nations [situate] in cold localities, and those in Europe,⁴ are full of spirit⁵ indeed, but deficient in intellect and in art; on which account they continue independent longer, but uncivilised⁶ and incapable of ruling their neighbours. Those in Asia are intellectual and ingenious⁷ by disposition, but spiritless: wherefore they continue subject⁸ and enslaved. While the Greek race, as it is *intermediate*⁹ by position, so does it embrace¹⁰ both [these qualities]; for it is spirited and intellectual; whence it continues at once free and best governed, and able to rule all men. The Greek races differ, likewise, from one another; for some of them are one-sided¹¹ in character,¹² while others are well commingled between both these faculties.¹³ It is clear, then, that those who are to be *easily trained*¹⁴ in the hands of the lawgiver to excellence ought to be at once intellectual and *high-spirited*¹⁵ by disposition.

³ *How it is diversified*, διαλαμβάνω, perf. pass. ⁴ 'Europe' is here used in its most ancient sense = the countries north of Peloponnese.

⁵ Θυμός. ⁶ Ἀπολίτευτος. ⁷ Τεχνικός. ⁸ Ἀρχόμενος. ⁹ Μεσέειν. ¹⁰ Μετέχειν. ¹¹ Μονόκωλος. ¹² Φύσις. ¹³ Δυνάμεις.

¹⁴ Εὐάγωγος. ¹⁵ Θυμοειδής.

LXVIII.

It has already been stated that the city ought to be open¹ both to the mainland² and to the sea, and to the whole territory, equally, *as far as possible*;³ and we must endeavour that its site may be a good one, looking to four [points], and, in the first place, as is essential, to health. For those cities which slope⁴ towards the east,⁵ and towards the breezes which blow from *that quarter*⁶ are more salubrious, and, secondly, those *with a northern aspect*;⁷ for these are more *convenient for winter*.⁸ In

¹ Κοινός, with genitive. ² Ἠπειρος. ³ Ἐκ τῶν ἐνδεχομένων.

⁴ Τὴν ἑγκλισιν ἔχειν. ⁵ Ἐως. ⁶ Ἡ ἀνατολή. ⁷ Κατὰ βορρᾶν.

⁸ Εὐχείμερος.

other respects the site ought to be well adapted for the achievements⁹ of policy and of war. With regard to those of war it is desirable¹⁰ that it should be *easy of egress*¹¹ for themselves, and inaccessible¹² to, and impregnable¹³ by, the enemy, and that there should be abundance¹⁴ of water and of *flowing streams*,¹⁵ *if possible*,¹⁶ *on the spot*;¹⁷ but if otherwise, this can easily¹⁸ be obtained by constructing¹⁹ numerous and ample reservoirs²⁰ for soft²¹ water, so that they may never be in want [when] excluded from the country²² in consequence of war. And as it is essential to consider²³ the health of the inhabitants, this *depends*²⁴ *on the quality of the site*²⁵ both *as to soil and aspect*,²⁶ secondly, on the use of wholesome water, and on making this no secondary²⁷ care. For what we employ for the body in the greatest quantity and most frequently, contributes²⁸ most largely to health; and the influence²⁹ of water and of air³⁰ is of such a character.³¹ For this reason in all well-administered states, if all the water is not *of the same quality*,³² and if there is not an abundance³³ of such flowing streams, the water used for sustenance and [that employed] for other purposes, ought to be distinct.

- ⁹ Πράξεις. ¹⁰ Χρή. ¹¹ Εύεξοδος. ¹² Δυσπρόσοδος.
¹³ Δυσπερίληπτος. ¹⁴ Πλήθος. ¹⁵ Νάματα. ¹⁶ Μάλιστα.
¹⁷ Οἰκείος. ¹⁸ Γε. ¹⁹ Κατασκευάζειν. ²⁰ Ὑποδοχαί. ²¹ Ὀμβριος.
²² Χώρα. ²³ Φροντίζειν περί. ²⁴ Ἔστιν ἐν. ²⁵ Τὸ κεῖσθαι τὸν τόπον καλῶς.
²⁶ Συμβάλλεσθαι. ²⁷ Ἐν such and towards such. ²⁸ Πάρεργον.
²⁹ Δύναμις. ³⁰ Πνεῦμα. ³¹ Φύσις.
³² Ὅμοιος. ³³ Ἀφθονία.

LXIX.

With regard to *fortified posts*,¹ convenience² varies³ in different constitutions; *for instance*,⁴ a citadel⁵ is *suitable*

- ¹ Τόποι οἱ ἐρμυνοί. ² Τὸ συμφέρον. ³ Οὐχ ὁμοίως ἔχει.
⁴ Οἶον. ⁵ Ἀκρόπολις.

to oligarchy⁶ and royalty, *level ground*⁷ to democracy, neither to aristocracy, but rather a number of strong posts. The arrangement⁸ of private houses is held more agreeable and useful for ordinary⁹ purposes,¹⁰ if it be symmetrical¹¹ and according to the more recent fashion¹²—that of Hippodamus—but for security in war the contrary [system is best], as was customary in ancient times; for that arrangement was *difficult of egress*¹³ for foreigners, and *difficult of search*¹⁴ for assailants. It is therefore necessary to unite¹⁵ both these [plans], and not to make the whole city symmetrical,¹¹ but only in portions and districts;¹⁶ for thus it will *be well adapted*¹⁷ both for security and for ornament. As to walls, those who deny that states which aspire¹⁸ to virtue need possess them, *entertain very old-fashioned notions*,¹⁹ although²⁰ aware that the states that have gloried²¹ in *this reputation*²² are confuted by experience.²³ It certainly is not honourable to try to shelter ourselves through the strength of our walls, *when opposed to*²⁴ equals and to forces not widely differing from ourselves in number; but, as it *does happen*²⁵ and *may happen*²⁶ that the number of the assailants is greater than either any human valour or than the valour of a few [can resist], if *we are*²⁷ to be protected and not to be ill-treated or outraged, we must conclude that *the most impregnable fortifications*²⁸ are the most warlike.

⁶ Ὀλιγαρχικόν. ⁷ Ὀμαλότης. ⁸ Διάθεσις. ⁹ Αἱ ἄλλαι i. e. *all besides war.* ¹⁰ Πρᾶξις. ¹¹ Εὖτομος. ¹² Τρόπος. ¹³ Δυσέξοδος.
¹⁴ Δυσεξερεύνητος. ¹⁵ Μετέχειν. ¹⁶ Τόποι. ¹⁷ Καλῶς ἔχειν.
¹⁸ Ἀντιποιεῖσθαι, *with genitive.* ¹⁹ Λίαν ἀρχαίως ἰπολαμβάνουσιν.
²⁰ Καὶ ταῦτα. ²¹ Καλλωπίζειν, *mid. l aor.* ²² Ἐκείνως. ²³ Ἔργον.
²⁴ Πρὸς, *accus.* ²⁵ Συμβαίνει. ²⁶ Ἐνδέχεται. ²⁷ Δεῖ. ²⁸ Ἡ ἀσφαλესτάτη ἐρυμνότης τῶν τευχῶν.

LXX.

What, then, has already been achieved by me *for your*

*service*¹ almost all of you probably² know; but what I am about to do, and what I am *at this moment*³ doing, five hundred of you—the Senate—know *in private*; ⁴ and it is surely much less likely that *they*⁵ will err than you, if you *should be called upon*⁶ to hear and to decide now, *on the spur of the moment*.⁷ For they deliberate, at leisure, *on the cases submitted to them*,⁸ and they are liable, if⁹ they should err, to *incur censure*¹⁰ and disgrace from their fellow-citizens; while you have none beside yourselves by whom *you may be held responsible*; ¹⁰ for it is justly in your power to manage¹¹ your own affairs either¹² well or¹³ ill, as you prefer. However,¹³ you shall, at any rate, hear what I am able to tell you that I have already achieved *for your good*,¹⁴ independently¹⁴ of what is private. You are surely aware that it was reported¹⁵ to us that wheat was not likely¹⁶ to reach this country from Cyprus; well,¹⁷ *I exerted myself with so much energy and success*¹⁸ that¹⁹ the men who plotted²⁰ and practised this [mischievous] against you were *foiled in their intention*.²¹ How this was effected²² it is not necessary for you to hear, but I wish you to know *what is of immediate interest*,²³ that the vessels *freighted with wheat*²⁴ which are about to sail into the Piræus, *for your relief*,²⁵ are fourteen, while the rest of those *which put to sea*²⁶ from Cyprus, will arrive *in one squadron*²⁷ not long afterwards. *I would have given any*

¹ Εἰς ὑμᾶς.² Ἄν, with optative.³ Ἦδη.⁴ Ἐν ἀπορρήτῳ.⁵ Relative.⁶ Δεῖν, opt. with εἰ.⁷ Ἐν τῷ παραχρῆμα.⁸ Τὰ

εἰσαγγελλόμενα.

⁹ Ἐάν, with conjunctive.¹⁰ Αἰτίαν ἔχειν.¹¹ Διατίθεναι, mid.¹² Καὶ—καί.¹³ Μέντοι.¹⁴ Ἐξω.¹⁵ Ἀγ-

γέλλω, 1 aor. pass. indic.

¹⁶ Μέλλει.¹⁷ Τοῖνυν.¹⁸ Τοιοῦτός τε

καὶ τοσοῦτος γίνεσθαι.

¹⁹ Ὅστε, with infin., as it describes a result

intended. JELF, Gr. Gr. § 863.

²⁰ Βουλεύω, partic. 1 aor. act.²¹ Ψεύδομαι τῆς γνώμης, 1 aor. pass. infin.²² Διαπρόσσω, 1 aor. pass.²³ Τὰ νυνί.²⁴ Σιταγωγός.²⁵ Ὑμῖν, dat. commodi. W. Gr. Gr. § 134.²⁶ Ἀνάγω, 1 aor. pass. partic.²⁷ Ἀθρόος.

*sum*²⁸ to have been at liberty²⁹ to tell you what I reported in private to the senate, in which case³⁰ you would have known it from myself³¹ beforehand.

²⁸ Δέχεσθαι — 1 aor. mid. with ἄν—πάντων χρημάτων. W. Gr. Gr. § 131, b. ²⁹ 'That it should be safe.' ³⁰ Ὅπως, with *pluperf. indic.* W. Gr. Gr. § 176, obs. 2. ³¹ Αὐτόθεν.

LXXI.

There was an assembly¹ for [the appointment of] the generals for Sicily—Nicias, Lamachus, and Alcibiades; and the flag-ship²—that of Lamachus—was already sailing out of port; when³ Pythonicus rose and said before⁴ the people, 'Athenians, you are sending out an expedition and a large armament,⁵ and are about to encounter⁶ danger; now I will prove to you that Alcibiades, the general, celebrates⁷ the mysteries in a private house with others; and, if you will grant a *pledge of safety*,⁸ as I recommend,⁹ a servant of one of the men there, uninitiated¹⁰ himself, will detail to you the mysteries; but, if otherwise, *do with me*¹¹ whatever¹² you choose, if I do not¹³ speak the truth. As Alcibiades contradicted¹⁴ them, and denied [the charge], the Prytanees determined to remove¹⁵ the uninitiated, and to repair, *in person*,¹⁶ to the youth whom Pythonicus had recommended [them to question]; they went, accordingly,¹⁷ and brought back the servant of Polemarchus; Andromachus was his name. After¹⁸ they had given him the assurance of safety, he declared that mysteries were exhibited¹⁹ in the house which belonged to²⁰ Polytion;

¹ Ἐκκλησία. ² Τριήρης ἡ στρατηγίς. ³ Δέ. ⁴ Ἐν. ⁵ Πα-
ρασκευή. ⁶ Αἰρεσθαι, fut. mid. ⁷ Ποιεῖν, partic. ⁸ Ἀδεία.
⁹ Κελεύω. ¹⁰ Ἀμύητος. ¹¹ Χρῆσθε ἐμοί. Vid. LIDD. and SCOTT,
χρᾶσθαι. ¹² Ὅ τι ἂν, with conjunctive. ¹³ Μὴ, as usual after
conditional conjunctions. LIDD. and SCOTT, μή, i. W. Gr. Gr. § 168.
¹⁴ Ἀντιλέγειν, gen. abs. ¹⁵ Μεθίστημι, 1 aor. mid. ¹⁶ Αὐτός. ¹⁷ Καί.
¹⁸ Ἐπεί, with 1 aor. indic. ¹⁹ Γίγνεσθαι, opt. (*oratio obliqua*). ²⁰ Ἡ.

that Alcibiades, Niciades and Meletus *were the actual performers*,²¹ but that others also were present and witnessed what occurred, and that slaves also were present—himself, his brother, a flute-player,²² and the servant of Meletus. This man first *gave this information*,²³ and *entered his charge against*²⁴ them; among whom Polystratus was arrested²⁵ and executed, while the others escaped by flight, and you *recorded*²⁶ sentence of death against them.

²¹ 'Were themselves those doing.'

²² Αὐλητής.

²³ Μηνύειν ταῦτα.

²⁴ Ἀπογράφειν. Vid. LIDD. and SCOTT, *in voce*.

²⁵ Συλλαμβάνειν,

1 aor. pass.

²⁶ Καταγιγνώσκω, 2 aor. act.

LXXII.

Concerning the mutilation¹ of the statues,² and the information, I will do as I promised you; for I will tell you all that took place from the outset.³ When Teucer arrived from Megara, *under a pledge*⁴ of safety, he mentioned what he knew of⁵ the mysteries, and of those who had mutilated the statues, and *entered a charge against*⁶ eighteen persons. When⁷ these had been indicted,⁸ some of them escaped by flight, while others were arrested and executed according to Teucer's information. After these events, Peisander and Charicles, who were among *the commissioners of enquiry*,⁹ and reputed¹⁰ at that period to be most friendly to the people, stated that the crimes that had been perpetrated were¹¹ not [the acts] of a few individuals, but [were designed] for¹² the overthrow¹³ of the people, and that it was essential to *prosecute their enquiries*¹⁴ *without intermission*.¹⁵ And it so happened that, when¹⁶ the herald had proclaimed¹⁷ that the senate should

¹ Περικοπή.

² Ἀνάθημα.

³ Ἀρχή.

⁴ Εὐρόμενος.

⁵ Περὶ.

⁶ Ἀπογράφει, *historical present*.

⁷ Ἐπειδή.

⁸ Ἀπογράφεσθαι,

1 aor. pass. indic.

⁹ Οἱ ζητηταί.

¹⁰ Δοκῶν.

¹¹ Opt. (orat. obliq.).

¹² Ἐπὶ, *with dat.*

¹³ Κατάλυσιν.

¹⁴ 'To enquire still.'

¹⁵ 'And

not to stop.

¹⁶ Ἐπειδή, *with opt.*

¹⁷ Ἀναιπεῖν, *opt.*

enter the senate-house, and had struck¹⁸ the flag,¹⁹ at the same signal¹⁹ the senate entered the house, and these men fled from the market-place, each individual being apprehensive lest he should be arrested. *On this*²⁰ Diocleides, incited²¹ by his country's calamities, lodged an information²² before²³ the senate, stating that he knew²⁴ the persons who mutilated the Herimæ, and that they amounted to²⁵ three hundred [in number]; he also said that²⁶ he witnessed, and was accidentally present at²⁷ the transaction.²⁸ He declared that he possessed²⁴ a slave at Laurium, and that he had²⁹ to receive rent³⁰ from him; that after rising³¹ early, having been mistaken as³² to the time,³³ he set out:³⁴ that it was a full-moon;³⁵ and that when he was near³⁶ the Propylæum of [the fane of] Dionysus, he saw several persons descending from the Odeum into the orchestra: and, being³¹ afraid of them, he entered and sat down in³⁷ the shade between the pillar³⁸ and the monument³⁹ upon which is [reared] the bronze⁴⁰ [statue of the] general.

¹⁸ Καθαίρειν, 2 aor. act. opt.¹⁹ Σημείον.²⁰ Οὕν.²¹ Ἐπαίρειν, 1 aor. pass. partic.²² Εἰσαγγέλλειν, historical present.²³ Ἐξ²⁴ Infinitive.²⁵ Εἶναι εἰς.²⁶ Ὡς, with opt. (orat. obliq.).²⁷ Περιτυγχάνειν, 2 aor. opt. with dative.²⁸ Πράγμα.²⁹ Δεῖν.³⁰ Ἀποφορά i.e., the wages of the slave's labour, who was let out by the master.³¹ Partic. nominative, because the subject is the same as that of the preceding verb. W. Gr. Gr. § 162.³² Ψευθεῖς, with genitive.³³ Ὄρα.³⁴ Βαδίζω.³⁵ Πανσέληνος.³⁶ Παρὰ, accus.³⁷ Ὑπὸ.³⁸ Κίον.³⁹ Στήλη.⁴⁰ Χαλκοῦς.

LXXIII.

I made the voyage¹ from Mitylene, sailing in the same vessel with this man, whom they allege to have perished by my hand. We sailed to Ænus, I to [see] my father—for he happened to be there then—and my companion to sell² slaves to Thracian [customers]; the slaves, too, whom he had³ to sell, sailed with us, and also the Thracians who

¹ Πλοῦς.² Ἀπολύω, fut. act. partic.³ Δεῖν, imperf.

spring appearing, all things rise again, and the plants⁶ and flowers, *peeping out*⁷ of their graves, revive,⁸ and grow, and flourish⁹; this is the annual¹⁰ resurrection.¹¹ And the corn, through which we live,¹² and die with famine *from want of it*,¹³ is notwithstanding by design¹⁴ *cast upon the earth, and buried under ground*,¹⁵ that¹⁶ it may be corrupted,¹⁷ and having been corrupted, may revive and grow¹⁸; and our bodies, suffering this throughout,¹⁹ are thus fed,²⁰ and we *live through*²¹ this present time *by means of*²² a succession²³ of resurrections.²⁴ Thus, indeed, all things are repaired²⁵ [by] being corrupted, and are preserved [by] perishing, and revive [by] dying; how, then, can we think that man, the lord of all these things which for²⁶ him thus perish and revive, should be detained²⁷ *in death*,²⁸ so as never to revive again²⁹?

- ⁶ Τὰ φυτά. ⁷ Ἀνακύπτειν. ⁸ Ἀναβιώσκειν. ⁹ Τέθλειν.
¹⁰ Ἐτήσιος. ¹¹ Ἀνάστασις. ¹² Βιοτεύω. ¹³ Κεχρημένοι αὐτοῦ.
¹⁴ Πρόνοια. ¹⁵ Ἐπίγειός τε βάλλεται καὶ ὑπόγειος θάπτεται. ¹⁶ ἵνα
with conjunctive. ¹⁷ Διαφθείρω ¹⁸ Αὐξάνεσθαι. ¹⁹ Διὰ παντός.
²⁰ Τρέφεσθαι. ²¹ Διαβιώω. ²² Χρώμενοι. ²³ Διαδοχή.
²⁴ Ἀναστάσεις. ²⁵ Ἀνορθοῦσθαι. ²⁶ Διὰ, αὐτοῦ. ²⁷ Ἐνέχεσθαι.
²⁸ Ἐν τῇ τεθνηκέναι. ²⁹ Ἀναβιώναι.

II.

ORIGINAL PASSAGE.

The occasion was one likely to excite the strongest feelings of national pride. A great outrage had been followed by a great retribution. Seven years before this time, Lucius Posthumius, who sprang from one of the noblest houses of Rome, and had been thrice Consul, was sent ambassador to Tarentum to demand reparation for grievous injuries. The Tarentines gave him audience in their theatre, where he addressed them in such Greek as he could command, which, we may well believe, was not

exactly such as Cineas would have spoken. An exquisite sense of the ridiculous belonged to the Greek character; and closely connected with this faculty was a strong propensity to flippancy and impertinence. When Posthumius placed an accent wrong, his hearers burst into a laugh; when he remonstrated, they hooted, and called him barbarian; and at length hissed him off the stage, as if he had been a bad actor. As the grave Roman retired, a buffoon, who, from his constant drunkenness, was named the Pint-pot, came up with gestures of the grossest indecency, and bespattered the senatorial gown with filth. Posthumius turned round to the multitude, and held up the gown, as if appealing to the universal law of nations. The sight only increased the insolence of the Tarentines. They clapped their hands, and set up a shout of laughter which shook the theatre. 'Men of Tarentum,' said Posthumius, 'it will take not a little blood to wash this gown.' — LORD MACAULAY, *Prophecy of Cypys*.

SAME PASSAGE ADAPTED.

Moreover, the occasion was such as¹ to increase as much as possible *the national pride*² in those who had terribly avenged³ a great insult; for, seven years before this, Posthumius,⁴ a man [as to] birth⁵ among the best of the Romans, and *having already been thrice Consul*,⁶ had been sent⁷ ambassador to the Tarentines to ask⁸ redress⁹ for no insignificant injuries. And he,¹⁰ *obtaining audience*¹¹ in the theatre, addressed¹² them, *speaking Greek*¹³ so far as he could; but nevertheless, as indeed it is not very hard to

¹ Ὡστε, *infinitive*. JELF, § 863.² Ἡ ἐγγύριος ὑπερηφανία.³ *Participle*.⁴ Ποστούμος.⁵ *Accusative*.⁶ Ὑπατεύων.⁷ Στέλλεσθαι, 2 aor. pass.⁸ *Future participle*.⁹ Δίκη.¹⁰ Ὡς.See LIDDELL'S *Lexicon*, B.¹¹ Λόγου τυγχανών.¹² Δημιουργεῖν.¹³ Ἑλληνίζων.

guess, not such as Cineas would have spoken ¹⁴ *in his orations*.¹⁵ Now, *the Greek mind*¹⁶ was always wonderfully sensitive ¹⁷ *of the ridiculous*¹⁸: and flippancy¹⁹ and unseasonable jesting *was closely connected with*²⁰ this habit.²¹ Accordingly, whenever Posthumius *made a mistake*²² in *his accents*,²³ those hearing laughed; and him remonstrating,²⁴ *they hooted*²⁵ and called a barbarian, and *at last*²⁶ hissed him out of the theatre, *as [they would] any bad actor*.²⁷ And the grave Roman gravely retiring, one of the Tarentines, a buffoon,²⁸ *who was called Pint-pot*,²⁹ *owing to*³⁰ the drunkenness which he had practised all³¹ his life, came forward, having fashioned³² himself most indecent³³ to be seen, and sprinkled filth over the senatorial³⁴ robe of the ambassador. And Posthumius, *turning round*³⁵ to the multitude, displayed his outraged robe, *as appealing to*³⁶ the universal³⁷ laws of states; but they jeered³⁸ at him much more, clapping³⁹ their hands, and laughter *loudly burst*⁴⁰ from the whole theatre. And Posthumius said, 'Tarentine men, with much blood will you *wash this robe clean*.'⁴¹

- ¹⁴ Aorist indicative with *ἄν*. ¹⁵ Participle. ¹⁶ Τὸ Ἑλληνικόν.
¹⁷ Αἰσθητικός. ¹⁸ Τὰ γελοία. ¹⁹ Τὸ φλυαρεῖν. ²⁰ Ἐχέσθαι, with
genitive. ²¹ Συνήθεια. ²² Πλημμελεῖν, optative, frequentative sense,
with ὅποτε. ²³ Ἡ ἀνάστις. ²⁴ Παραιτούμενος καὶ ἐπιμεμφόμενος.
²⁵ Θορυβεῖν, *part. pres.* ²⁶ Partic. ²⁷ Ὅσπερ παρατραγῶδων τις.
²⁸ Σπερμολόγος ἄνθρωπος. ²⁹ Κοτύλη. ³⁰ Ἐπὶ, with *genitive*.
³¹ Παρὰ, with *accus.* ³² Σχηματίζειν, 1 aor. *partic.* ³³ Αἰσχιστος.
³⁴ Βουλευτικός. ³⁵ Ἐπιστρέφω, 2 aor. *pres. partic.* ³⁶ Μαρτύρεσθαι.
³⁷ Ἀεὶ. ³⁸ Ἐπιχαίρω. ³⁹ Ἐνγκροτεῖν. ⁴⁰ Κατερράγη.
⁴¹ Ἐκπλύνειν.

III.

ORIGINAL PASSAGE.

Surely, he would have then concluded me as constant at infamous haunts, as the galley slave at his oar. But since there is such necessity to the hearsay of a tire, a periwig, or

a vizard, that plays must have been seen, what difficulty was there in that? When in the colleges so many of the young divines, and those in next aptitude to divinity, have been seen so often upon the stage, writhing and unboning their clergy limbs to all the antic and dishonest gestures of Trinculoes and buffoons; prostituting the shame of that ministry, which either they had, or were nigh having, to the eyes of courtiers and court ladies, with their grooms and mademoiselles. There, while they acted and over-acted, among other young scholars, I was a spectator; they thought themselves gallant men, and I thought them fools; they made sport, and I laughed; they mispronounced, and I disliked: and, to make up the Atticism, they were out, and I hissed. Judge now, whether so many good text-men were not sufficient to instruct me of false beards and vizards, without more expositors; and how can this confuter take the face to object to me the seeing of that, which his Reverend Prelates allow, and incite their young disciples to act? — ‘Apology for Smectymnuus,’ MILTON’s *Prose Works*.

SAME PASSAGE ADAPTED.

Surely, he would have concluded that, just as *the galley slave*¹ [is constant] at his oar, so² that I am constant³ at infamous haunts. However, since⁴ it is absolutely necessary that, whoever⁵ shall have heard concerning tires,⁶ or periwigs,⁷ or vizards,⁸ hath witnessed comedies, why was this difficult? For, in the colleges⁹ you may often see many of the divines,¹⁰ both those who are, and who are destined to become [such], on the stage, writhing¹¹ their sacred limbs in the antic¹² and dishonest gestures¹³ of Trinculoes¹⁴

¹ Ὁ εἰς τὴν ὑπηρεσίαν παραδεδομένος. ² See Preface, § xii. ³ Δια-
τρίβειν. ⁴ Εἰ γὰρ. JELF, § 735. 9. ⁵ Ὃς ἄν, with conjunctive. JELF,
§ 428. ⁶ Ὀγκος, plural. See LIDD. Lex. ⁷ Πηνικὴ. ⁸ Προσω-
πίον. ⁹ Μουσεία. ¹⁰ Ἱερῆς. ¹¹ Λυγίζων. ¹² Ὑπορχηματικός.
¹³ Σχήματα. ¹⁴ Ξανθίας, plural; the name of a slave, the Fool or
Gracioso of Greek comedy. ARISTOPH., Ran., etc.

and buffoons¹⁵; and prostituting¹⁶ the shame of that ministry,¹⁷ which they either held, or *all but*¹⁸ held, to the eyes of courtiers¹⁹ and attendants of both sexes.²⁰ And while²¹ they acted and over-acted²² there, I, with other young scholars,²³ was a spectator²⁴; and they, indeed, seemed to themselves gallant men,²⁵ but to me²⁶ they seemed fools²⁷; and while²¹ they made sport,²⁸ I laughed; and while²¹ they mispronounced,²⁹ I disliked³⁰; and, as Demosthenes said,³¹ they were out,³² and I hissed. Do I not, therefore,³³ seem to you likely³⁴ to learn sufficiently from so many and such interpreters³⁵ of Sacred Scripture, without other expositors,³⁶ what is a false-beard³⁷ and a vizard⁸? And how would not this confuter³⁸ blush to impute³⁹ to me the seeing of⁴⁰ that which his Reverend Prelates⁴¹ not only do not⁴² restrain their scholars from, but even enjoin on them the practice of⁴³?

- ¹⁵ Βωμολοχοί. ¹⁶ Προαγωγέειν. ¹⁷ Ἱερεία. ¹⁸ Ὅσον οὐκ.
¹⁹ Αὐλικός. ²⁰ Πάντες τε καὶ πᾶσαι. ²¹ Μὲν—δέ. ²² Παρατρα-
γωδεῖν. ²³ Μαθηταί. ²⁴ Θεωρεῖν. ²⁵ Κομψοί τινες. ²⁶ See
JELF, § 600. ²⁷ Μωρίαν ὀφλισκάνειν. ²⁸ Τὸ παιγνιῶδες ἀποδιδόναι.
²⁹ Τραχύνειν τὰς ἀνατάσεις. ³⁰ Τραχύνεσθαι. ³¹ Τὸ τοῦ Δημοσθένους.
³² Ἐκπίπτω. ³³ Πρὸς ταῦτα. ³⁴ Ἄν, with infinitive. ³⁵ Ἐξηγητής.
³⁶ Καὶ ταῦτα οὐ παρὸν ἄλλοθεν ἀκοῦσαι. ³⁷ Ψευδοπάγων. ³⁸ Ἐριστής.
³⁹ Participle. JELF, § 685. ⁴⁰ Infin. perf. ⁴¹ Οἱ ἀρχιερεῖς.
⁴² Οὐχ ὅπως. ⁴³ Συνήθεια.

IV.

ORIGINAL PASSAGE.

On the first glance, her government appears able, and even glorious. Yet, in looking into particulars, we find much is to be attributed to fortune as well as to skill; and that her glory is even lessened by considerations, which, on a careless view may seem to augment it. The difficulties she had to encounter, were great; yet these very difficulties of themselves created the proper means to surmount them.

They sharpened the wits, inflamed the spirits, and united the affections of a whole people. The name of her great enemy on the continent, at that time, carried terror with it. Yet, his power was, in reality, less than it appeared. The Spanish empire was corrupt and weak, and tottered under its own weight. But this was a secret even to the Spaniard himself. In the meantime, the confidence which the opinion of great strength inspires, was a favourable circumstance. It occasioned a remissness and neglect of counsel on one side, in proportion as it raised the utmost vigilance and circumspection on the other. Yet, all had, perhaps, been too little in that grand crisis of her fate, and [as it fell out] of her glory, if the conspiring elements had not fought for her.—Character of Queen Elizabeth; from HURD'S *Moral and Political Dialogues*.

SAME PASSAGE ADAPTED.

For her government, *at first sight*,¹ appears able, *and even*² brilliant; but if³ any one should accurately examine the particulars,⁴ he would attribute⁵ it to fortune no less than to skill⁶; and would value it at a lower⁷ [rate] on⁸ those very [grounds], which, at first, seem worthy of admiration. She was, indeed, involved⁹ in terrible difficulties; but even out of these, means¹⁰ were provided for¹¹ conquering, since they sharpened the whole people, and turned them at once to unanimity, and *fertility of resource*.¹² Her enemy on the Continent was terrible in name, but in reality¹³ he was not *so very*¹⁴ powerful; for the affairs of Spain were rotten and weak, and were weighed down by

¹ Οὐτωςὲν μὲν ὁρᾶν. AST, *Lex. Platon.*, οὕτω, *primo ad aspectu*. GORG., 509. A., ὡς γούν ἂν δόξειεν οὕτωςί, κ.τ.λ. Cf. Preface, xvi. 22. ² Καί, *incessive*. ³ Εἰ, *with opt.* ⁴ Τὰ καθ' ἑκάστα. ⁵ Θεῖναι, *with genitive*. ⁶ Σοφία. ⁷ Genitive. ⁸ Κατὰ, *accus.* ⁹ Ἰκμυπλαινῆναι. ¹⁰ Ἀφορμαί. ¹¹ Πρὸς, *accus.* ¹² Πολυμηχανία. ¹³ Ἔργον. ¹⁴ Οὕτω.

their own weight; but this *was a secret* even to¹⁵ the Spaniards themselves. And, at the same, this confidence, *grounded on*¹⁶ *presumed strength*,¹⁷ was useful to her, since it engendered, in the one, *neglect of counsel*,¹⁸ and remissness; and, in the other, forethought and circumspection. Nevertheless, in *that crisis*¹⁹ of her fate, and, as it happened, of her glory, all these things together would not have sufficed, had not winds and sea fought with her.

¹⁵ Λαθάνειν. ¹⁶ Πιστεύων, *with dative*. ¹⁷ Ἡ ἰσχὺς. ¹⁸ Ὀλιγοψία. ¹⁹ Τὸ πέπον τοῦτο.

V.

ORIGINAL PASSAGE.

Such is the natural account of her foreign triumphs. Her domestic successes admit as easy a solution. Such was the condition of the times, that it forced her to assume the semblance, at least, of some popular virtues and so singular her fortune, that her very vices became as respectable, perhaps more useful to her reputation, than her virtues. She was vigilant in her counsels; careful in the choice of her servants; courteous and condescending to her subjects. She appeared to have an extreme tenderness for the interests, and an extreme zeal for the honour of the nation. This was the bright side of her character; and it shone brighter from the constant and imminent dangers to which she was exposed. On the other hand, she was choleric and imperious; jealous, timid, and avaricious; oppressive so far as she durst; in many cases capricious; in some tyrannical. Yet these vices, some of them sharpened and refined her policy, and the rest, operating chiefly towards her courtiers and dependants, strengthened her authority, and rooted her more firmly in the hearts of her people.—Character of Queen Elizabeth, from HURD, *Moral and Political Dialogues*.

SAME PASSAGE ADAPTED.

And, concerning her foreign triumphs,¹ it seems likely to be thus, while² it is not difficult to reveal the causes of her domestic [successes]. For, *owing to*³ the times when she reigned, it was needful for her to *assume the semblance of*⁴ certain popular⁵ virtues, and it happened in a very⁶ wonderful manner, that her vices were both more graceful than her virtues, and more conducive⁷ to her reputation. She was vigilant in her counsels,⁸ and careful in choosing her servants, and affable and condescending⁹ towards her people; and she furthered¹⁰ most zealously the interests, and *had a provident regard for*¹¹ the glory of her country. And this was the bright [side] of her character;¹² and it shone the brighter owing to the dangers which constantly surrounded her. But, on the other hand, she was choleric¹³ in nature and imperious,¹⁴ and timid, and jealous, and avaricious, and, so far as she was able, oppressive,¹⁵ and, in many things capricious,¹⁶ in others tyrannical, to those with her. But this failing,¹⁷ on the one hand, taught her to counsel well and dexterously, and, on the other, *as it only affected*¹⁸ her courtiers¹⁹ and dependants, fortified her power, and confirmed her popularity.²⁰

- | | | | |
|---|-------------------------------------|-----------------------------------|------------------------------------|
| ¹ <i>Partic.</i> | ² <i>Μὲν—δέ.</i> | ³ <i>Παρά, accus.</i> | ⁴ <i>Προσποιῆσθαι.</i> |
| ⁵ <i>Δημαγωγοί.</i> | ⁶ <i>Τίς, intensive.</i> | ⁷ <i>Λυσίτελής.</i> | ⁸ <i>Concrete form.</i> |
| Preface, vi. | ⁹ <i>Εὐπροσήγορος.</i> | ¹⁰ <i>Σπένδειν.</i> | ¹¹ <i>Προνοεῖν.</i> |
| ¹² <i>Τρόποι.</i> | ¹³ <i>Θυμοειδής.</i> | ¹⁴ <i>ὑπερήφανος.</i> | ¹⁵ <i>Πλεονεκτής.</i> |
| ¹⁶ <i>Ἄπιστος.</i> | ¹⁷ <i>Μοχθηρία.</i> | ¹⁸ <i>Ἐφαπτόμενος.</i> | ¹⁹ <i>Αὐτικοί.</i> |
| ²⁰ <i>Ἡ τοῦ δήμου φιλία.</i> | | | |

VI.

ORIGINAL PASSAGE.

Meanwhile Charles, satisfied with the easy and almost bloodless victory which he had gained, and advancing

slowly with the precaution necessary in an enemy's country, did not yet know the whole extent of his own good fortune. But at last a messenger, dispatched by the slaves, acquainted him with the success of their noble effort for the recovery of their liberty; and, at the same time, deputies arrived from the town, in order to present him the keys of their gates, and to implore his protection from military violence. While he was deliberating concerning the proper measures for this purpose, the soldiers, fearing that they should be deprived of the booty which they had expected, rushed suddenly, and without orders, into the town, and began to kill and plunder without distinction. It was then too late to restrain their cruelty, their avarice or licentiousness. All the outrages of which soldiers are capable in the fury of a storm, all the excesses of which men can be guilty when their passions are heightened by the contempt and hatred which difference in manners and religion inspire, were committed.—ROBERTSON, *Charles the Fifth*, book v.

SAME PASSAGE ADAPTED.

Meanwhile¹ Charles,² satisfied³ because he had conquered⁴ easily and *almost bloodlessly*,⁵ at the same time marching slowly and not *without precaution*,⁶ as in *an enemy's country*,⁷ did not yet perceive his good fortune,⁸ how great it was.⁹ But at last the slaves, having [sent] announced¹⁰ to him *how they had succeeded*,¹¹ fighting boldly for their freedom; and, at the same time, other envoys¹² also came to him from the city, bearing the keys of the gates, and *to deprecate*,¹³ in their own behalf, the

¹ Ἐν τούτῳ. ² Κάρολος. JELF, § 450. ³ Ἀγαπῶν. ⁴ 1 aor. indic. ⁵ Ὅσον οὐκ αὐτοβοεῖ. ⁶ Ἀπερισκέπτως. ⁷ Ἡ πολεμία. ⁸ Preface, p. 18. ⁹ Ὁπταί. JELF, § 885; also 898, 2. ¹⁰ Ἀγγέλλω, 1 aor. mid. ¹¹ Οἷα προχωρήσειε σφίσσι, *oratio obliqua*. ¹² Πρέσβεις. ¹³ Παρατρέψαι, *fut. partic.*

violence of the soldiers. *While he was considering*¹⁴ *the measures proper*¹⁵ for this [purpose], these men, fearing lest they may not gain the booty *they had expected*,¹⁶ rushed rapidly, *without orders*,¹⁷ into the city, and *began to slay*¹⁸ and plunder¹⁹ indiscriminately.²⁰ And, *it being no longer possible*²¹ to stop them murdering and plundering, and *committing other outrages*,²² *all the excesses*²³ which it is possible for soldiers enraged, *in the midst of a storm*,²⁴ to *perpetrate*,²⁵ and all the crimes which men, excited by hatred and contempt which foreign²⁵ manners and gods create, would commit, were, *without exception*,²⁶ committed.

¹⁴ Βουλευώ, *gen. abs.* See Preface, v. 4. ¹⁵ Τὰ ἐπιτήδεια. ¹⁶ Ἐλπίζειν, 1 *aor. partic.* See Preface, p. 41. ¹⁷ Ἀντὶς. ¹⁸ *Imperfect.*
¹⁹ Φέρω. ²⁰ Ἀδιακρίτως. ²¹ Δυνατὸν ὄν, *nom. abs.* ²² Ἄλλως ὑβρίζοντες. ²³ Ὅσα—παρανομεῖν. ²⁴ Μεταξὺ πολιορκούντες. JELF, § 696, obs. 5. ²⁵ Ἀλλότριον. ²⁶ Οὐδὲν ὁ τι σύ.

VII.

ORIGINAL PASSAGE.

We should, likewise, be very apprehensive of those actions which proceed from natural constitutions, favourite passions, particular education, or whatever promotes our worldly interest or advantage. In these and the like cases, a man's judgment is easily perverted, and a wrong bias hung upon his mind. These are the inlets of prejudice, the unguarded enemies of the mind, by which a thousand errors and secret faults find admission, without being observed or taken notice of. A wise man will suspect those actions to which he is directed by something besides reason, and always apprehend some concealed evil in every resolution that is of a disputable nature, when it is conformable to his particular temper, his age or way

of life, or when it favours his pleasure or profit. There is nothing of greater importance to us than diligently to sift our thoughts, and examine all the dark recesses of the mind, if we would establish our souls in such a solid and substantial virtue as will turn to account in that great day when it must stand the test of infinite wisdom and justice. — *Spectator*, No. 399.

SAME PASSAGE ADAPTED.

And *we ought to be* extremely cautious¹ concerning what we do either according to nature, or gratifying² our inclinations,³ or *as* we may severally chance⁴ to have been educated, or courting⁵ our immediate profit.⁶ For in these and such-like [cases], the judgment⁷ is easily turned aside, and the mind⁸ inclines⁹ to the worse [side]. Prejudice¹⁰ insinuates itself¹¹ through these unguarded gates of the mind, through which also ten thousand errors and secret lies enter unseen.¹² Accordingly,¹³ a wise man suspects whatever he attempts¹⁴ beside¹⁵ reason, and is always apprehensive¹⁶ lest whatever he has resolved upon¹⁷ may be unsound,¹⁸ if disputable,¹⁹ and agreeing²⁰ with his temper,²¹ or his age, or his way of life,²² or tending²³ to his pleasure or profit. Surely therefore this, if ought else, is important²⁴ for us, accurately to sift²⁵ whatever we think, and to examine²⁶ all these abysses of the mind, if we wish²⁷

¹ Ἐυλαβητέον. ² Χαρίζεσθαι. ³ Ἐπιθυμία. ⁴ Ὡς ἂν, with conjunctive. W. Gr. Gr. § 177, b. JELF, § 841. ⁵ Θεραπεύειν. ⁶ Τὸ αὐτὶκα χρήσιμον. ⁷ Γνώμη. ⁸ Διάνοια. ⁹ ῥέπω. ¹⁰ Τὸ προκαταγγινώσκειν. The infinitive with the article is less abstract than the noun. See Preface, § vi. ¹¹ Ὑπεισέρχεσθαι. ¹² Λανθάνει. ¹³ Γούν. ¹⁴ Conjunctive with ἂν. ¹⁵ Παρὰ, accus. ¹⁶ Ἀηδῶς διάκειται. ¹⁷ Γινώσκω, 2 aor. conjunctive, with ἂν. ¹⁸ Ὑπουλος. ¹⁹ 'Being disputable,' ἀμφισβητήσιμος. See Preface, § ix. γ. ²⁰ Συμφωνῶν. ²¹ Τρόπος. ²² Δίαιτα. ²³ Σκοπῶν. ²⁴ Σπουδαῖον. ²⁵ Ἐξετάζειν. ²⁶ Ἐξερευνᾶν. ²⁷ Preface, ix. γ.

to *establish* our souls *in*²⁸ a true and genuine²⁹ virtue, such as is like to return us fruit on that great day whereon it must be tried³⁰ by one all-wise and all-just.

²⁸ Καταστήσαι ἐς. ²⁹ Ἐδικρινής. ³⁰ Δοκιμάζω. ³¹ Πάνσοφος.

VIII.

ORIGINAL PASSAGE.

The women had, by this time, taken possession of the dead body, and continued the attempts to recover animation which Durward had been making use of, though with the like bad success; so that, desisting from their fruitless efforts, they seemed to abandon themselves to all the oriental expressions of grief; the women making a piteous wailing, and tearing their long black hair, while the men seemed to rend their garments, and to sprinkle dust upon their heads. They gradually became so much engaged in their mourning rites, that they bestowed no longer any attention upon Durward, of whose innocence they were probably satisfied from circumstances. — *Quentin Durward*.

SAME PASSAGE ADAPTED.

The women who had, *by this time*,¹ surrounded the corpse, at first endeavoured *to recover animation*,² tending it in the same manner³ as⁴ the youth [had] before; yet as not even they *succeeded*,⁵ *the affair being past cure*,⁶ they turned themselves to *the lamentations customary*⁷ among⁸ barbarians, and *gave way to every expression of grief*,⁹ the women commencing a loud¹⁰ wailing, and tearing¹¹ their

¹ Ἢδη. ² Αναβιώσασθαι. ³ Accus. ⁴ Καί. ⁵ Κατανυχάνειν, *partic.* ⁶ Ἐπ' ἀνηκέστον τῷ πράγματι. W. Gr. Gr. § 196, b. ⁷ Τὰ νομιζόμενα. ⁸ Παρὰ, *dative*. ⁹ Παντοῖος εἶναι ὀλοφυρόμενος. ¹⁰ Σύντονος. ¹¹ Τίλλεσθαι.

black tresses : while the men seemed to be rending¹² their clothes, and *throwing* dust *upon their heads* ;¹³ and, *at last*,¹⁴ they were so thoroughly engrossed by their mourning,¹⁵ that¹⁶ they no longer thought anything of the youth, especially as they probably¹⁷ guessed that he at least was guiltless¹⁸ of the affair.

¹² Διασπᾶσθαι.
 θους περιέχεσθαι.

¹³ Ἐπιβάλλεσθαι.

¹⁴ Participle.

¹⁵ Τοῦ πέν-

¹⁶ Ὅστε, *infin.* JELF, § 363.

¹⁷ Που.

¹⁸ Ἀναίτιος.

IX.

ORIGINAL PASSAGE.

I presume not to give my censure on this action, not knowing, as yet I do not, the bottom of it. I speak only what it appears to us without doors, till better cause be declared, and I am sure to all other nations most illegal and scandalous, I fear me barbarous, or rather scarce to be exemplated among any barbarians, that a paid army should, for no other cause, thus subdue the supreme power that set them up. This, I say, other nations will judge to the sad dishonour of that army, lately so renowned for the civilest and best ordered in the world, and by us here at home, for the most conscientious. Certainly, if the great officers and soldiers of the Holland, French, or Venetian forces, should thus sit in council, and write from garrison to garrison against their superiors, they might as easily reduce the King of France, or Duke of Venice, and put the United Provinces in like disorder and confusion. Why do they not, being most of them held ignorant of true religion? Because the light of nature, the laws of human society, the reverence of their magistrates, covenants, engagements, loyalty, allegiance, keeps them in awe. — MILTON, *Prose Works*, Bohn's Standard Library, vol. ii. p. 103.

SAME PASSAGE ADAPTED.

I do not presume¹ to give² an opinion³ concerning this matter, not as yet knowing how⁴ it was contrived;⁵ nevertheless *in what light*⁶ it appears to us who are *out of doors*,⁷ until⁸ indeed some better cause be declared, and I well know that [it appears so] to all others also, *I will state*⁹; it is¹⁰ most illegal and shameless, and *is almost*¹¹ barbarous, or¹² rather unprecedented¹³ even among barbarians, that¹⁴ a paid¹⁵ army, no cause having been added,¹⁶ should subdue¹⁷ *the supreme power that set it up*.¹⁸ In consequence of¹⁹ this I assert, that that army will incur very²⁰ great reproach²¹ with the rest of mankind, which heretofore all [used to admire as] most gentle²² and well-ordered, if any other, and which, moreover, we citizens, *at home*²³ admired as most just. Assuredly, if the great²⁴ generals and soldiers of the forces of Batavia or Galatia, or the Heneti, should thus, *after sitting in council*,²⁵ despatch²⁶ orders²⁷ *from garrison to garrison*²⁸ against those in command, they too, would easily pull down, in the same manner, the king²⁹ of the Galatians and the chief³⁰ of the Heneti, and disorder and confuse *the United Provinces*.³¹ Why, then, do they not act³² thus, most of them seeming indeed³³ to have

¹ Ἀξιώ. ² Ἀποφήρασθαι. ³ Γνώμη. ⁴ Κατὰ τί. ⁵ Συσκευάζω, 1 aor. pass. ⁶ Ὅποιον. ⁷ Ἐκτός. ⁸ Πρὶν, infinitive. W. Gr. Gr. § 177, obs. 2. ⁹ Καὶ δὴ λέγω. ¹⁰ εἶναι, with γὰρ, oratio obliqua. JELF, § 889. ¹¹ Κινδυνεύειν εἶναι. ¹² Δέ. ¹³ Οὐδεπώποτε προὔπηγμένον. ¹⁴ Εἰ. Preface, § xiv. ¹⁵ Ἐμισθος. ¹⁶ Προσγίγνομαι, perf. pass. partic. gen. abs. ¹⁷ Future indic. ¹⁸ Οἱ κύριοι καὶ ἑαυτὴν συναγείραντες. The article is not repeated before the participle, in order to identify the latter with οἱ κύριοι. ¹⁹ Ἐκ. ²⁰ Τίς. JELF, § 659, 4. ²¹ Αἰσχύνη. ²² Μέτριος. ²³ Ὅδε. ²⁴ Πάνν. ²⁵ Ἐκ κοινῆς ἐπιβουλῆς. ²⁶ Γράφειν ἐπιστέλλων. ²⁷ Παράγγελσις. ²⁸ Κατὰ φρούρια. ²⁹ JELF, § 447, obs. ³⁰ Ἀρχός. ³¹ Ἡ Βατανῶν συντελεία. ³² Aor. 1 act. JELF, § 403, 3. Preface, p. 39. ³³ Γε. JELF, § 735, 4.

been poorly instructed in religion?³⁴ Because, by Jove, nature herself inspires³⁵ awe in them, and the laws established among men, their reverence³⁶ towards their magistrates, and oaths, and covenants, and loyalty,³⁷ and allegiance.³⁸

³⁴ Εἰς τὰ θεῖα.³⁵ Ἐμπνεῖν.³⁶ Ἀξίωσις.³⁷ Ἐδρέβεια.³⁸ Πειθαρχία.

X.

ORIGINAL PASSAGE.

He was a man of long and great practice in affairs, for he and his father had served the crown successively a hundred years all but one, when he was turned out of an employment. He was a dexterous man in business; he had always expedients ready at every difficulty. He had an art of speaking to all men according to their sense of things; and so drew out their secrets while he concealed his own; for words went for nothing with him. He said everything that was necessary to persuade those he spoke to that he was of their mind; and did it in so genuine a way that he seemed to speak his heart. He was always for soft counsels, and slow methods; and thought that the chief thing that a great man ought to do was, to raise his family and his kindred, who naturally stick to him; for he had seen so much of the world, that he did not depend much on friends, and so took no care in making any.—*Oriel Scholarship*, November 1845.

SAME PASSAGE ADAPTED.

This was a man skilled both in many and in *all sorts of things*;¹ for to him, falling out of his office,² there were a hundred years wanting one since³ he and his father in

¹ Παντοῖος.² Ἀρχή.³ Ἐξ οὗ.

succession⁴ served the king.⁵ And he managed⁶ well the things which he might have *in hand*,⁷ and he encountered⁸ difficulties⁹ *full of resources*.¹⁰ And in conversation¹¹ he communicated¹² with all men according to each man's *personal feeling*,¹³ so as, concealing¹⁴ his own, at the same time to probe¹⁵ their secrets; ¹⁶for he *thought nothing of*¹⁷ words. He *was* also *very dexterous in persuading*¹⁸ those associating with him *that he really had the same views with them*,¹⁹ wherein by affectation²⁰ of genuineness²¹ he *carried along with him*²² the semblance²³ of sincerity.²⁴ And he always recommended²⁵ *gentle counsels*²⁶ and *slow methods*; ²⁷and thought that a man in office ought to do this not least, to serve his family and kindred, *as these would naturally prove*²⁸ constant; for, *as having had great experience of men*,²⁹ he neither thought friends trustworthy, and did not even *exert himself at all*³⁰ to gain them.

⁴ Ἐφεξῆς.⁵ Βασιλεὺς, *without the article*. JELF, § 447, obs.⁶ Διατίθημι, *imperf. mid.*⁷ Διὰ χειρός.⁸ Προσφέρεισθαι πρὸς.⁹ Ἀπορα.¹⁰ Εὐπορώτατος.¹¹ Λόγοι.¹² Ὀμιλεῖν.¹³ Ἰδίᾳ

γνώμῃ.

¹⁴ Ἀποκρυπτόμενος.¹⁵ Ἐξετάζειν.¹⁶ Ἀπόρρητα.¹⁷ Παρ' οὐδέν ποιείσθαι.¹⁸ Παντοῖος ἦν πείθων.¹⁹ Ὡς τὰ αὐτὰ δὴ

φρονῶν ἐκείνους. JELF, § 701.

²⁰ Προσποιήσις.²¹ Χρηστότης.²² Ξυμβιβάζω.²³ Δόκησις.²⁴ Τὸ ἀληθεύειν. *The infin. with the**article is less abstract than the substantive*. Preface, § vi.²⁵ Ἐπαιρεῖν. ²⁶ Ἠπίως βουλεύεσθαι.²⁷ Βραδέως ἐγχειρίζεσθαι. Preface, § vi.²⁸ Ὡς ἂν — γιγνομένων. W. Gr. Gr. § 167, obs. 4.²⁹ Οἷα πλείστα

πεπειραμένοι τῶν ἀνθρώπων.

³⁰ Σπουδάζειν ἀρχήν.

XI.

ORIGINAL PASSAGE.

Touching musical harmony, whether by instrument or by voice, it being but of high and low in sounds a due proportionable disposition, such, notwithstanding, is the

force thereof, and so pleasing effects it hath in that very part of man which is most divine, that some have been thereby induced to think that the soul itself by nature is, or hath in it, harmony. A thing which delighteth all ages, and beseebeth all states; a thing as seasonable in grief as in joy; as decent being unto actions of greatest weight and solemnity, as being used when men most sequester themselves from action. The reason hereof is an admirable facility which music hath to express and represent to the mind, more inwardly than any other sensible mean, the very standing, rising, and falling, the very steps and inflections every way, the turns and varieties of all passions whereunto the mind is subject; yea, so to imitate them, that, whether it resemble unto us the same state wherein our minds already are, or a clear contrary, we are not more contentedly by the one confirmed than changed and led away by the other. In harmony the very image and character even of virtue and vice is perceived, the mind delighted with their resemblances, and brought, by having them often iterated, into a love of the things themselves. For which cause there is nothing more contagious and pestilent than some kinds of harmony; than some nothing more strong and potent unto good. And that there is such a difference of one kind from another, we need no proof but our own experience, inasmuch as we are at the hearing of some more inclined unto sorrow and heaviness; of some more mollified and softened in mind; one kind apter to stay and settle us, another to move and stir our affections; there is that draweth to a marvellous grave and sober mediocrity; there is also that carrieth as it were into ecstasies, filling the mind with a heavenly joy, and, for the time, in a manner severing it from the body.—HOOKER's *Ecclesiastical Polity*, V. xxxviii. 1.

SAME PASSAGE ADAPTED.

Come,¹ then, consider touching musical harmony, whether realised² through instruments³ or by voice, that being nothing else than *a high and low in sounds*,⁴ justly combined⁵ according to proportion,⁶ it nevertheless has such power, and inspires⁷ such pleasures in the divinest part⁸ of man, that some⁹ indeed have declared thereby that the soul itself was either harmony by birth, or contained something of the kind in itself. For it delights all ages,¹⁰ and is be seeming *whatsoever be our condition*.¹¹ it is present equally opportunely¹² to us grieved and rejoicing; which, *if it crown*¹³ the greatest and most solemn¹⁴ actions, has no less grace¹⁵ than whenever we most sequester¹⁶ ourselves from action.¹⁷ Which indeed chiefly results because music entering¹⁸ into the interior of the soul more than *any other sensible mean*,¹⁹ represents²⁰ and makes clear to the soul all the passions of the mind, *how they stand, and move, and fall*,²¹ and their manifold²² developments,²³ and inflections,²⁴ and turns,²⁵ and varieties.²⁶ And, indeed, it so imitates them, so that whether it resembles²⁷ unto us *our present state*²⁸ of mind, or one entirely²⁹ contrary to it, we are not less confirmed³⁰ *in the one case*³¹ than changed³² and immediately dragged away to the opposite [state] in *the other*.³³ For any one per-

¹ Φέρε. ² Γίγνομένη. ³ Ὀργανα. ⁴ Φθόγγων βαρύτης τις καὶ ὀξύτης. ⁵ Συγκεκραμένη. ⁶ Λόγος. ⁷ Ἐμποιεῖν. ⁸ Μόριον.
⁹ Ἕνιοι. ¹⁰ Ἡλικίαι. ¹¹ Ὅπωςδὴποτε πράττωμεν. ¹² Κατὰ καιρὸν.
¹³ Ἐπιγεγομένην. ¹⁴ Σεμνός. ¹⁵ Εὐσχημοσύνη. ¹⁶ Ἀφίσταμαι.
¹⁷ Αἱ κατὰ βίον πράξεις. ¹⁸ Καταδύμενος. ¹⁹ Ἐτερόν τι τῶν αἰσθητῶν.
²⁰ Ἀπεικάζειν. ²¹ Πῶς τε καταστάσεως ἔχει καὶ κινήσεως καὶ ῥοπῆς.
²² Παντοδαπός. ²³ Ἀδύγησις. ²⁴ Μεταβολαί. ²⁵ Κλίσεις.
²⁶ Ἀλλοιώσεις. ²⁷ Ἀφομοιοῦν. ²⁸ Ἡ αὐτὴ κατὰστασις.
²⁹ Παντελῶς. ³⁰ 'Become stronger than ourselves.' JELF, § 782. g.
³¹ Ἐκείνως. ³² Ἀλλοιοῦσθαι. ³³ Ταύτη. See LIDD. and SCOTT, οὗτος, opposed to ἐκείνος. See also Preface, xvi. 22.

ceiving the very image of virtue and vice, as in pictures,³⁴ by means of harmony, is delighted with their resemblances,³⁵ and [by] often experiencing³⁶ the same [feeling] *will imperceptibly be wrought*³⁷ into a resemblance³⁸ and friendship for such things. Whence indeed there is nothing more contagious³⁹ and pestilent⁴⁰ than some harmonies; while *the good influence*⁴¹ of others proves very strong⁴² and potent. Indeed⁴³ experience itself teaches that there is some such difference of kinds;⁴⁴ for, on hearing some, we should abandon ourselves to grief and sorrow,⁴⁵ while, by others, we become⁴⁶ more mild and softened *in mind*;⁴⁷ some are more fit *to stay and settle*⁴⁸ the soul, and others stir and disturb our affections:⁴⁹ sometimes we are marvellously⁵⁰ drawn to a mediocrity⁵¹ of passions, grave⁵² and sober; and sometimes we *are moved to ecstasy*⁵³ by them, having the soul full of heavenly⁵⁴ joy, and for a little time severed from the body.

- ³⁴ Γραφαί. ³⁵ Ὀμοιώματα. ³⁶ Πάσχων. ³⁷ Λήσει αὐτὸν
κατεσκευασμένος. ³⁸ Ὀμοιότης. ³⁹ Ὀλέθριος. ⁴⁰ Νοσωδής.
⁴¹ Ἡ εἰς τὸ καλὸν τροφή. ⁴² Κύριος. ⁴³ Καὶ μὴν. ⁴⁴ Γένη.
⁴⁵ Ἀλγηδόνες. ⁴⁶ Καθίσταμαι. ⁴⁷ Accus. ⁴⁸ Πρὸς τὸ στηρίζεσθαι.
⁴⁹ Ἐπιθυμία. ⁵⁰ Θαυμασίως ὥς. ⁵¹ Μετριότης. ⁵² Σεμνός.
⁵³ Ἐνθουσιῶμεν. ⁵⁴ Θεσπέσιος.

XII.

ORIGINAL PASSAGE.

Yet, however, for our comfort, we have this to encourage us, that though the difficulty of acquiring habits be great and painful, yet nothing so easy, so pleasant, as their energies when once wrought by exercise to a due standard of perfection. I know you have made some progress in music. Mark well what you can do as a proficient this way; you can do that which without habit as much

exceeds the wisest man as to walk upon the waves or ascend a cliff perpendicular. You can even do it with facility; and (lest you should think I flatter) not you yourself alone but a thousand others besides, whose low rank and genius no way raise them above the multitude. If then you are so well assured of the force of habit in one instance, judge not, in other instances, by your own present insufficiency. Be not shocked at the apparent greatness of the perfect moral character, when you compare it to the weakness and imperfection of your own. On the contrary, when these dark, these melancholy thoughts assail you, immediately turn your mind to the consideration of habit. Remember how easy its energies to those who possess it; and yet how impracticable to such as possess it not.—HARRIS, *Dialogue on Happiness*.

SAME PASSAGE ADAPTED.

However,¹ to us considering² these things, there is not wanting³ a certain consolation⁴ and recommendation⁵ to action.⁶ For, to render⁷ habits⁸ of a certain quality,⁹ seems something great and confessedly¹⁰ difficult; but, nevertheless, to those who through practice¹¹ and diligence¹² have been perfected¹³ in their energies,¹⁴ to energise¹⁵ pleasantly and readily is very easy. Come then, for you, I well know, have been well instructed in¹⁶ music; in¹⁷ this then, if you please,¹⁸ consider carefully,¹⁹ what power you possess. Assuredly²⁰ a man would be

¹ Ἀλλὰ μὴν. ² Λογίζομενοι. ³ Ἐλλείπειν. ⁴ Παραμύθιον.
⁵ Παραίνεσις. ⁶ Τὸ πράττειν. Not the abstract term, πράξις.
 Preface, § vi. ⁷ Ἀποδιδόναι. ⁸ Ἐξίς. ⁹ Ποῖος. ¹⁰ Ὁμολο-
 γουμένος. ¹¹ Ἀσκησις. ¹² Ἐπιμέλεια. ¹³ Τελειοῦσθαι, partic.
 aor. l. pass. ¹⁴ Accus. W. Gr. Gr. § 142. ¹⁵ Ἐνεργεῖν. ¹⁶ Περὶ,
 accus. W. Gr. Gr. § 195, c. ¹⁷ Κατὰ, accus. ¹⁸ Δοκεῖ. ¹⁹ Ἀθρεῖν,
 l. aor. imperat. ²⁰ Δῆπουθεν.

more likely²¹ to walk upon the sea, or to walk²² upright²³ up any precipice,²⁴ than to accomplish²⁵ what you do, without habit.²⁶ Which things you effect²⁷ very easily, and without difficulty: and, lest I be evidently²⁸ flattering you—ten thousand others with you, whose rank²⁹ and ability in nothing exceeds the mass. We ought not, then, regarding³⁰ this one instance³¹ of the power which habits have, to judge the rest also according to³² your insufficiency³³ in this [point]. For let us not be shocked³⁴ [when] considering³⁵ the greatness³⁶ of the perfect *moral character*,³⁷ compared³⁸ with our own, which is weak³⁹ and altogether imperfect. Rather by attending⁴⁰ to the power of habits let us thrust away from us these melancholy and sad thoughts,⁴¹ which at times annoy⁴² the soul; and let us *take comfort*⁴³ in remembering how easy it becomes to those who possess them to energise according to them, and how utterly impossible to those who do not.

- | | | |
|---|---|-----------------------------------|
| ²¹ Μέλλειν, <i>opt. with ἄν.</i> | ²² Ἀναβαίνειν, <i>fut. mid.</i> | ²³ Κατ' ὀρθὸν πόδα. |
| ²⁴ Κρημνός. | ²⁵ Ἐπιτελεῖν. | ²⁶ Ἐνέργεια. |
| ²⁷ Περαιεῖν. | ²⁸ <i>Adjective. W. Gr. Gr. § 126.</i> | ²⁹ Ἀξιώσις. |
| ³⁰ Χρησάμενοι. | ³¹ Παράδειγμα. | ³² Κατὰ, <i>accus.</i> |
| ³⁴ Ἐκπλήσσω, 2 <i>aor. pass.</i> | ³⁵ Σκοπούμενος. | ³⁶ Σεμνότης. |
| ³⁷ Ἦθος. | ³⁸ Παραβαλλόμενος. | ³⁹ Ἀκρατής. |
| ⁴¹ Φροντίς. | ⁴² Παρανοχλεῖν. | ⁴³ Ἡσυχάζειν. |

XIII.

ORIGINAL PASSAGE.

L. You may spin out plausible arguments; but will, after all, find it a difficult matter to convince me that so many ingenious men should not be able to distinguish between things so directly opposite as pain and pleasure. How is it possible to account for this? *C.* I believe a reason may be assigned for it; but to men of pleasure no truth is so palatable as a fable. Jove once upon a time

having ordered that pleasure and pain should be mixed in equal proportions in every dose of human life; upon a complaint that some men endeavoured to separate what he had joined, and taking more than their share of the sweet would leave all the sour for others, commanded Mercury to put a stop to this evil by fixing on each delinquent a pair of invisible spectacles, which should change the appearance of things, making pain look like pleasure, and pleasure like pain, labour like recreation and recreation like labour. From that time the men of pleasure are eternally mistaking and repenting.—BISHOP BERKELEY, *Minute Philosopher*, Dialogue II.

SAME PASSAGE ADAPTED.

A. Such things, indeed, as you now *spin out*¹ in conversation,² contain a very plausible³ argument.⁴ Nevertheless you would *with difficulty*,⁵ I imagine, persuade us at least by words, that we ought⁶ to believe this, that many indeed of ingenious⁷ men are unable rightly to distinguish⁸ pain and pleasure, which seem to be most contrary to one another. Whence, pray, and what reason [is there] of this? K. I do not think I shall be *at a loss for*⁹ a reason, and that a sufficient one; but *men of pleasure*,¹⁰ I am well aware, listen *with more readiness*,¹¹ whenever¹² any one offers them *a fable*,¹³ than to those detailing¹⁴ by a true argument. Hear, then, if it pleases you. Zeus, they say, once enjoined that the several lives of men should be equally¹⁵ blended with pains and pleasures. But some afterwards complaining¹⁶ that those were trespassing¹⁷

¹ Ξυνοφαινῶ. ² Διαλεγόμενος. ³ Πιθανός. ⁴ Λόγος. ⁵ Ἀδυνάτῳ.
⁶ Δέον. ⁷ Οἱ κομψοί. ⁸ Διακρίνεισθαι. ⁹ Ἀπορεῖν. ¹⁰ Οἱ φιλοπαίγμονες.
¹¹ Εὐμενεστέρας. ¹² Ὅταν. W. Gr. Gr. § 157.
¹³ Μῦθος πλασθεῖς. ¹⁴ Διεξελθάν. ¹⁵ Ἰσορρόπως. ¹⁶ Ἐπατιώμενοι, γεν. abs. ¹⁷ Ἀδικεῖν.

who endeavour to separate¹⁸ what he himself [endeavoured] to join together,¹⁹ and taking more than their share of²⁰ the sweet abandon²¹ all the sour²² to others. Well²³ I, said Zeus, will stop this proceeding.²⁴ Accordingly, [they say] that he commanded²⁵ Hermes to fit *each delinquent*²⁶ with a certain invisible²⁷ mirror, put together so as to change²⁸ the appearances²⁹ of things, and to assimilate³⁰ pleasure to pain, and pain to pleasure, and again toil to amusement, and amusement to toil. So that thenceforth *men of pleasure*³¹ are constantly being mistaken and repenting³² afterwards.

¹⁸ Διασπᾶν. ¹⁹ ἔνυγκολλῆσαι. ²⁰ Πλεονεκτεῖν. W. Gr. Gr. § 132, c.
²¹ Προίεμαι. ²² Δυστηρόν. ²³ Ἀλλά. ²⁴ Partic. ²⁵ Ἰνφν.
 JELF, § 889. ²⁶ Ὁ δὲ ἀμαρτάνων. ²⁷ Ἀδελος. ²⁸ Μεταλλάττειν.
²⁹ Ἰδέαι. ³⁰ Ἀφομοιοῦν. ³¹ Οἱ φίληδεῖς. ³² Ἀεὶ ποτε διατελοῦσι
 σφαλλόμενοι καὶ μεταμανθάνοντες.

XIV.

ORIGINAL PASSAGE.

Whatsoever is harmonically composed, delights in harmony, which makes me much distrust the symmetry of those heads which declaim against all church music. For myself, not only from my obedience but by my particular genius do I embrace it; for even that vulgar and tavern music which makes one man merry, another mad, strikes in me a deep fit of devotion, and a profound contemplation of the first composer. There is something in it of divinity more than the ear discovers; it is an hieroglyphical and shadowed lesson of the whole world, and creatures of God—such a melody to the ear, as the whole world, well understood, would afford the understanding. In brief, it is a sensible fit of that harmony which intellectually sounds in the ears of God.—SIR T. BROWNE, *Religio Medici*, Part II. § ix. p. 183. Pickering's Edition.

SAME PASSAGE ADAPTED.

Whatever things indeed are harmonically¹ composed,² delight in harmony;³ *so that*⁴ those excellent⁵ [persons], who with loud cries bid us cast out music utterly at prayers, seem⁶ to us at least not to be by nature very symmetrical.⁷ Since, for myself, not only *on the score of piety*,⁸ but also *from my particular genius*,⁹ do I embrace it: for that vulgar¹⁰ music common in merry-makings,¹¹ which cheers¹² some men and makes others mad,¹³ strikes me down¹⁴ into certain devotional¹⁵ feelings,¹⁶ and a kind of inspired¹⁷ depth, admiring¹⁸ the original¹⁹ composer.²⁰ Moreover, it possesses indeed something more divine *than the power of hearing can perceive*,²¹ for the whole world, all that *the Creator*²² has created, is displayed in it in outline,²³ *roughly sketched as it were*,²⁴ it therefore affords such harmony and rhythm to the ears, as *the universe*,²⁵ if it were well understood,²⁶ would afford to the intellect;²⁷ being, indeed, in one word, a fitful²⁸ and sensible²⁹ image of that intellectual harmony which resounds in³⁰ Divine hearing.

- ¹ Ἑμμελῶς. ² Σύγκειται. ³ Τὰ μέλη. ⁴ Ὅστε, *indicative*.
 JELF, *Gr. Gr.* § 863. ⁵ Χρηστός. ⁶ Κινδυνεύειν. ⁷ Εὐάριστος.
⁸ Κατ' εὐσεβείαν. ⁹ Ἐκ συμφύτου τινὸς τρόπου. ¹⁰ Δημόδης.
¹¹ Κῶμος. ¹² Εὐφραίνειν. ¹³ Ἐκφρων. ¹⁴ Καταπλήττει.
¹⁵ Εὐσεβής. ¹⁶ Φροντίς. ¹⁷ Ἐνθεός. ¹⁸ Ἀγάμενος. ¹⁹ Ἐξ ἀρχῆς.
²⁰ Ποιητής. ²¹ Ἡ κατ' ἀκοῆς δύναμιν αἰσθίσθαι. ²² Ὁ συνίστας.
²³ Τύπος. ²⁴ Ὅσπερ σκιαγραφίαῖς ἀφομοιούμενον.
²⁵ Τὸ πᾶν. ²⁶ Ὁρᾶ. *with ei.* ²⁷ Νόησις. ²⁸ Βραχύς. ²⁹ Αἰσθητός.
³⁰ Πρὸς, *accus.*

XV.

ORIGINAL PASSAGE.

This done they compassed them round on every side; some went before, some behind, and some on the right

hand, some on the left, continually sounding as they went, with melodious noise, in notes on high; so that the very sight was to them that could behold it, as if heaven itself was come down to meet them. Thus, therefore, they walked on together; and, as they walked, ever and anon these trumpeters, ever with joyful sound, would, by mixing their music with looks and gestures, still signify to Christian and his brother how welcome they were into their company, and with what gladness they came to meet them. And now were these two men, as it were, in heaven, before they came at it; being swallowed up with the sight of angels, and with hearing of their melodious notes. Here also they had the city itself in view; and they thought they heard all the bells therein to ring, to welcome them thereto. But, above all, the warm and joyful thoughts that they had about their own dwelling there with such company, and that for ever and ever—oh! by what tongue or pen can their glorious joy be expressed! Thus they came up to the gate.—*Pilgrim's Progress*, Part i. sub finem.

SAME PASSAGE ADAPTED.

And after these things they *compassed* them round¹ in a circle on every side, some *going before*,² and others following behind,³ and some on⁴ the right, some on the left, continually⁵ sounding⁶ most beautiful melodies, *a lofty strain*,⁷ *as they went*;⁸ so that to those at least who were able to behold it it happened to witness such [a sight], as if the nature of heaven itself were descending⁹ *to meet*¹⁰ them. In such a manner, then, they walked on together; and, *while they were walking*,¹¹ these trumpeters¹² con-

¹ Περιλαμβάνειν. ² Προάγειν. ³ Ὀπισθε. ⁴ Ἐκ. ⁵ Συνεχῶς.

⁶ Ἰέντες. ⁷ Ὀρθιον νόμον. ⁸ Ἄμα τῇ πορείᾳ. ⁹ Συγκαθίεμαι.

¹⁰ Participle. ¹¹ Μεταξὺ, *with* *partic.* ¹² Σάλπηγκται.

stantly, *with joyful sound*,¹³ and, indeed, mixing melodies with looks and gestures,¹⁴ signified¹⁵ both to himself and his brother, how gladly they would associate with them, and *how rejoiced they were to meet them*.¹⁶ Here, indeed, *these two men*¹⁷ were, in a manner, in heaven, without being really there; beholding, then,¹⁸ children of the gods, and hearing¹⁹ voices²⁰ of others like them, they almost departed²¹ from mortal nature. Here, also, they at last contemplated²² the city itself, and they seemed to themselves to hear all the bells²³ in it, welcoming²⁴ them at their entrance.²⁵ But it was by far the greatest [part] of their joy and happiness²⁶ to reflect *in whose company*²⁷ they were destined²⁸ to live there, and that for ever. Yet²⁹ by what words³⁰ could any one, either speaking or writing, express³¹ their unutterable³² joy? Thus then coming up they reached³³ the gates.

¹³ Περιχαρῇ γε σαλπίζοντες. ¹⁴ Σχήματα. ¹⁵ Σημαίνω. ¹⁶ Ὅσον δὴ χαίροντες αὐτοῖς ἀπαντήσκειαν, *oratio obliqua*. ¹⁷ Κεῖνω τῶνθρώπων.
¹⁸ Γούν. ¹⁹ Ἀκροᾶσθαι. ²⁰ Φθόγγος. ²¹ Ἐξέστηκα. ²² Θεωρεῖν.
²³ Κώδων. ²⁴ Εὐφημεῖν. ²⁵ Εἴσοδος. ²⁶ Εὐφροσύνη. ²⁷ Μεθ' οἷων δὴ συνουσίας.
²⁸ Ὀπ. (*oratio obliqua*). ²⁹ Ἀλλὰ γάρ. ³⁰ Ῥήματα. ³¹ Ἐξισοῦν. ³² Ἀνέκφραστος. ³³ Προσέμειξαν.

XVI.

ORIGINAL PASSAGE.

As I walked through the wilderness of this world, I lighted on a certain place where was a den; and I laid me down in that place to sleep; and as I slept, I dreamed a dream. I dreamed; and behold, I saw a man clothed with rags, standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back. I looked, and saw him open the book, and read therein; and as he read, he wept, and trembled;

and not being able longer to contain, he brake out with a lamentable cry, saying, 'What shall I do?'

In this plight, therefore, he went home, and restrained himself as long as he could, that his wife and children should not perceive his distress; but he could not be silent long, because that his trouble increased: wherefore at length he broke his mind to his wife and children; and thus he began to talk to them: 'Oh! my dear wife,' said he, 'and you, the children of my bowels, I, your dear friend, am in myself undone, by reason of a burden that lieth hard upon me; moreover, I am certainly informed that this our city will be burned by fire from heaven; in which fearful overthrow, both myself, with thee my wife, and you my sweet babes, shall miserably come to ruin; except—the which yet I see not—some way of escape may be found, whereby we may be delivered.'—*Pilgrim's Progress*, p. i.

SAME PASSAGE ADAPTED.

It chanced to me walking¹ once through this world, which was desert, to light² on a spot³ where was a den⁴; to me then reclined⁵ and sleeping, *there came*⁶ a dream of this sort. I saw a certain man, standing⁷ by a certain place, with his clothes *in rags*,⁸ *with his face turned away*⁹ from his own house; who in his hands held a book, and on his back a great burden.¹⁰ Then looking,¹¹ I saw him, that he opened¹² some¹³ [parts] of the book, and read;¹⁴ and while reading, he at the same time wept and trembled; and *at last*¹⁵ no longer contained¹⁶ himself, but, groaning¹⁷ most piteously, said, '*What will become of me?*'¹⁸

¹ Πορευόμενος.

² Ἐπιτυχεῖν.

³ Χωρίον.

⁴ Σπήλαιον.

⁵ Κατακλιθεῖς.

⁶ Ἐτυχεν ἐπιστῆναι.

⁷ Perfect.

⁸ Διεφθαρμένος.

⁹ Ἀποστραφεῖς.

¹⁰ Ἀχθος.

¹¹ Θεώμενος.

¹² Ἀνελίττω, 1 aor.

partic.

¹³ Ἄττα.

¹⁴ Ἀναγιγνώσκειν, opt.

¹⁵ Τελευτῶν.

¹⁶ Κατέχειν.

¹⁷ Οὐλώξας.

¹⁸ Τί δὴ πάθω;

He then seemed to me to go, as *he was*,¹⁹ home ; where, so long²⁰ as he could, he kept²¹ silence, lest²² his wife and children might perceive *in what evil plight he was* ;²³ however, he was not able *for long* ;²⁴ for he was constantly²⁵ more and more distressed ;²⁶ and at last, therefore, he communicated²⁷ to his dearest [relatives] his misfortune, and began saying such things to them : ‘ Oh ! wife dearest to me, and you offspring²⁸ of my body, I indeed *who am here*,²⁹ your *dearest friend*,³⁰ am myself undone,³¹ through a burden lying heavily upon me ; and, moreover,³² it has been clearly announced to me, that fire coming from heaven is destined to burn³³ this our city ; by which death most terrible of all, not I myself only, but also you, wife, and you, children dearest to me, will perish³⁴ miserably, unless, which I do not see present, some means³⁵ whereby we may be saved,³⁶ be found for us.

¹⁹ Εἶχε. ²⁰ Τέως. ²¹ Ἄγειν. ²² Μήπως. ²³ Ὅπου εἴη
[*oratio obliqua*] κακοῦ. ²⁴ Ἐπὶ μακρόν γε. ²⁵ Ἀεί. ²⁶ Συνέχεσθαι.
²⁷ Κοινοῶ. ²⁸ Ἐκγονα. ²⁹ Ὅδε. ³⁰ Τὰ φίλτατα. ³¹ Ἀπόλωλα.
³² Πρός. ³³ Ἐμπρήσαι. ³⁴ Διαφθεῖρειν, *fut. pass.* ³⁵ Πόρος.
³⁶ Optative.

XVII.

ORIGINAL PASSAGE.

My loving people, we have been persuaded by some that are careful of our safety, to take heed how we commit ourselves to armed multitudes, for fear of treachery ; but I assure you, I do not desire to live to distrust my faithful and loving people. Let tyrants fear ; I have always so behaved myself, that, under God, I have placed my chiefest strength and safeguard in the loyal hearts and good-will of my subjects. And therefore I am come amongst you at this time, not as for my recreation or sport, but being

resolved, in the midst and heat of the battle, to live or die amongst you all ; to lay down, for my God, and for my kingdom, and for my people, my honour and my blood, even in the dust. I know, I have but the body of a weak and feeble woman, but I have the heart of a King, and of a King of England too ; and think foul scorn that Parma, or Spain, or any Prince of Europe, should dare to invade the borders of my realms ; to which, rather than any dishonour should grow by me, I myself will take up arms ; I myself will be your general, judge, and rewarder of every one of your virtues in the field. I know already, by your forwardness, that you have deserved rewards and crowns ; and we do assure you, on the word of a prince, they shall be duly paid you. In the mean time, my Lieutenant-general shall be in my stead, than whom never prince commanded a more noble and worthy subject ; not doubting, by your obedience to my general, by your concord in the camp, and your valour in the field, we shall shortly have a famous victory over those enemies of my God, and of my kingdom, and of my people.—HOLDEN, p. 241.

SAME PASSAGE ADAPTED.

Some of those, O dearest fellow-citizens, who *are anxious for*¹ my safety, persuade me that it is indeed needful *to take heed*² in trusting³ my person to an armed multitude,⁴ lest any treachery⁵ should take place ; yet be assured, that I do not wish⁶ to live, distrusting your friendship and good-will. For I leave⁷ fear⁸ to tyrants ; since I have always *so behaved myself*,⁹ as to refer,¹⁰ as much as possible, *my strength and safeguard*,¹¹ first, unto God ; secondly, unto

¹ Σπουδάζειν περί. ² Εὐλαβεῖσθαι. ³ Ἐπιτρέπειν. ⁴ Ὀχλος.
⁵ Προδοσία. ⁶ Partic. W. Gr. Gr. § 164. ⁷ Ἀφίημι. ⁸ Τὸ δυνεῖν. ⁹ Τοιαύτην ἐμάντην παρέσχηκα. ¹⁰ Ἀναφέρειν. ¹¹ Τό τε ἰσχυρὸν καὶ τὸ βέβαιον.

these [qualities]. Wherefore, indeed, I am now before you, not as desiring¹² any pleasure or amusement,¹³ but determined,¹⁴ in the midst and heat of battle; *in your company*,¹⁵ either to live or die; *laying down*¹⁶ in the dust my honour¹⁷ and blood for my God, and my kingdom,¹⁸ and my people.¹⁹ Yet I know, that I have²⁰ the body, indeed, of a woman, weak and feeble, but, nevertheless, the soul of a King, and that an English [King]; and I think it most outrageous if a man *of Parma*,²¹ or Spain, or any other of those ruling on the Continent, shall venture to invade our territory; and rather than any dishonour should befall²² it through me, I will myself *take up arms*;²³ I myself will be a general to you, and a judge, and a rewarder²⁴ of all *your honourable deeds*²⁵ against the enemy. *Not but that*²⁶ I well know that rewards and crowns are already due to your courage;²⁷ and these you shall fully receive²⁸ hereafter, by my royal faith; but at present this man *shall be my Lieutenant-general*,²⁹ a man, if any one else [who] ever served any one, most noble and worthy: whom, if you obey, at once *by your concord*³⁰ in the camp,³¹ and by your valour in the field, how are we not destined³² *to gain a brilliant victory over*³³ those who are outraging our God, and kingdom, and subjects?

¹² Ὁρεγόμενος. ¹³ Παιδιά. ¹⁴ Προηρημένη. ¹⁵ Ὑμῖν ξυνοῦσα.
¹⁶ Προϊέμενος. ¹⁷ Ὄνομα. ¹⁸ Ἀρχή. ¹⁹ Πολίται. ²⁰ Partio.
W. Gr. Gr. § 164. ²¹ Παρμήσιος. ²² Παραπεσεῖν. ²³ Ὀπλίζομαι.
²⁴ Ἀθλοθέτης. ²⁵ Τὰ καλῶς πεπραγμένα. ²⁶ Οὐ μὴν ἀλλά.
²⁷ Προθυμία. ²⁸ Κομίσθε. ²⁹ Ἀντ' ἐμοῦ ὑποστρατηγεῖν.
³⁰ Ὁμονοοῦντες. ³¹ Στρατόπεδον. ³² Μέλλειν. ³³ Δαμπρότατα
περιγενέσθαι. W. Gr. Gr. § 132, c. obs.

XVIII.

ORIGINAL PASSAGE.

A man that hath no virtue in himself, ever envieth virtue

in others; for men's minds will either feed upon their own good, or upon others' evil; and who wanteth the one, will prey upon the other; and whoso is out of hope to attain another's virtue, will seek to come at even hand, by depressing another's fortune. A man that is busy and inquisitive, is commonly envious; for to know much of other men's matters cannot be, because all that ado may concern his own estate; therefore, it must needs be that he taketh a kind of play-pleasure in looking upon the fortunes of others; neither can he that mindeth but his own business, find much matter for envy; for envy is a gadding passion, and walketh the streets, and doth not keep home: 'Non est curiosus, quin idem sit malevolus.'—HOLDEN, p. 323.

SAME PASSAGE ADAPTED.

Whoever¹ does not himself possess² virtue, is always enviously disposed towards that existing in³ others; for men are naturally inclined⁴ to feed⁵ either on their own virtue, or on the vice⁶ of others; and whosoever wants the former,⁷ the latter⁸ is, as it were, reserved⁹ as a prey; and whoever is hopeless¹⁰ of reaching¹¹ another's virtue, seeks to come at even hand¹² by disparaging¹³ his good fortune. Moreover, the busy¹⁴ and inquisitive¹⁵ man is commonly envious; for assuredly he does not, because¹⁶ interested in¹⁷ his own affairs, on this account attempt to be versed¹⁸ in other men's matters; but it is clear¹⁹ that he rejoices in looking upon²⁰ the fortunes of others,²¹ as a man fond of spectacles,²² where-

¹ Ὅς ἂν, with conjunctive. JELF, Gr. Gr. § 428, a.

aor. mid. conj.

² Παρὰ, dative.

⁴ Πεφύκασι.

³ Παρέχομαι,

⁵ Πιάνεσθαι.

⁶ Φαυλότης.

⁷ Ἐκεῖνος. Preface, § xvi. 22.

⁸ Οὗτος.

⁹ Ὑπόκειται.

¹⁰ Ἀνελπίστως ἔχει.

¹¹ Ἐξικέσθαι ἐς.

¹² Ἰσάργρος καθίστασθαι.

¹³ Ἐλασσούν, with genitive. See THUCYD., iii. 42.

¹⁴ Περιέργος.

¹⁵ Πολυπράγμων.

¹⁶ Ὡς.

¹⁷ Σπουδάζων περί.

¹⁸ Πολὺς εἶναι.

¹⁹ W. Gr. Gr. § 126.

²⁰ Ἀσμενος ἐπιβλέπων.

²¹ Ἀλλότριος.

²² Φιλοθεάμων.

as he who minds²³ his own [business], does not much *find room for*²⁴ envy, which is a kind of gadding²⁵ passion, and *walketh the streets*,²⁶ but loveth not to stay at home. *For, as the proverb says*,²⁷ 'The inquisitive man is also malignant.'²⁸

²³ Πραγματεύομαι.

²⁴ Χωρεῖ.

²⁵ Φιλέξοδος.

²⁶ Ἀγοραίος.

²⁷ Τὸ γὰρ λεγόμενον.

²⁸ Κακόνους.

XIX.

ORIGINAL PASSAGE.

Wherefore, that here we may briefly end, of Law there can be no less acknowledged, than that her seat is the bosom of God; her voice, the harmony of the world; all things in heaven and earth do her homage: the very least as feeling her care, and the greatest as not exempted from her power; both angels and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy.—HOOKER, *Eccl. Pol.*, I. xvi. 8.

SAME PASSAGE ADAPTED.

Concerning Law, then, *to sum up briefly*,¹ we must avow so much, that her seat is in the Divine soul, and her voice the harmony of the world. And all things, both in heaven and on earth, worship her, the least as feeling² her care,³ and the greatest as not even themselves exempted⁴ from her power;⁵ since both angels⁶ and men, and *creatures of all conditions*,⁷ each differently, yet all with an *uniform consent*,⁸ ever admire her, as having given birth to peace and happiness for them.

¹ Ὡς ξυνηλόντι κεφαλαιώσασθαι.

² Ἀπολαύοντα.

³ Ἐπιμέλεια.

⁴ Ἀννήκοος.

⁵ Ἐξουσία.

⁶ Δαίμονες.

⁷ Πᾶσα παντοδαπὴ γένεσις.

⁸ Κοινῇ ὁμολογία.

XX.

ORIGINAL PASSAGE.

The influence of Pericles was founded partly indeed upon the measures by which he courted popular favour—which would have been equally agreeable if they had been proposed by any other man—but still more on the rare qualities of his genius and character: on his eloquence, his military talents, and his political experience, his prudence, his integrity, his serenity, and greatness of soul. It was thus that he was enabled permanently to control the assembly, and sometimes successfully to resist its declared wishes. No man ever appeared after him at the head of affairs, who combined so many claims to general confidence and respect. But, with regard to the demagogues who succeeded him at the period we are now reviewing, it is clear that, with one exception, none of them possessed any personal influence, or was indebted for the degree of favour he enjoyed to any other instruments than the arts with which he flattered the passions of the people.—HOLDEN, *Fol. Cent.* p. 256.

SAME PASSAGE ADAPTED.

Pericles, indeed, gained his influence¹ partly from those [measures] by counselling which he courted² the people³—whereby any other was no less likely⁴ to please—but still more by *the rare qualities*⁵ of his genius⁶ and his character,⁷ being both very clever in speaking and skilled⁸ in war, and having experience in politics,⁹ and at the same time prudent, and incorruptible¹⁰ and serene¹¹ also, and magnanimous. For *by such means*¹² it was his fortune¹³

¹ Δύναμις. ² Θεραπεύειν. ³ Πλήθος. ⁴ Μέλλειν. ⁵ Τὸ διαπρεπές. ⁶ Γνώμη. ⁷ Ἀξίωμα. ⁸ Ἐπιστήμων. W. Gr. Gr. § 132, f. obs. ⁹ Τὰ πολιτικά. ¹⁰ Χρημάτων ἄδωρος. ¹¹ Συνεσταλμένος. ¹² Ἐξ ὧν. ¹³ Ἐνέβη αὐτῷ.

always to hold¹⁴ down the assembly, and sometimes¹⁵ to contradict¹⁶ *their humour*.¹⁷ And after him no man presided over the state who *for one man*¹⁸ equally presented¹⁹ many [claims] *to be held worthy of respect*;²⁰ since of the demagogues who succeeded²¹ in this period, no one, *with one exception*,²² seems *to have had power*²³ by *personal repute*,²⁴ nor to have been in favour with the people for any other reason, if he chanced [to be in favour], than because²⁵ he craftily²⁶ flattered their passions.²⁷

- ¹⁴ *Partic.* ¹⁵ Ἔστιν ὅτε. ¹⁶ Ἀντειπεῖν πρὸς. ¹⁷ Ὀργή.
¹⁸ Εἰς ἀνὴρ. ¹⁹ Παρίχεσθαι. ²⁰ Ἐς τὸ πίστεως ἀξιοθῆναι.
²¹ Ἐπιγίγνεσθαι. ²² Πλὴν ἐνός γε μόνου. ²³ *Partic.* ²⁴ Ἡ ἰδία ἀξίωσις.
²⁵ Ἐξ ὧν. ²⁶ Σοφίζόμενος. ²⁷ Ὀργαί.

XXI.

ORIGINAL PASSAGE.

Romani ex arce plenam hostium urbem cernentes, vagosque per vias omnes cursus, quum alia atque alia parte nova aliqua cædes oriretur, non mentibus solum consipere, sed ne auribus quidem atque oculis satis constare poterant. Quocunque clamor hostium, mulierum puerorumque ploratus, sonitus flammæ et fragor ruentium tectorum avertisset, paventes ad omnia, animos oraque et oculos flectebant, velut ad spectaculum a fortunâ positi occidentis patriæ: nec ullius rerum suarum relictî, præterquam corporum, vindices: tanto ante alios miserandi magis, qui unquam obsessi sunt, quod interclusi a patriâ obsidebantur, omnia sua cernentes in hostium potestate. Nec tranquillior nox diem tam fœdè actum excepit: lux deinde noctem inquietam insecuta est, nec ullum erat tempus, quod a novæ semper cladis alicujus spectaculo cessaret.—LIVY, v. 42.

SAME PASSAGE ADAPTED.

But the Romans, seeing from the citadel¹ the town full² of enemies on every side, *wandering at random*³ about the streets, disasters here and there constantly arising one after another, were so transported⁴ that⁵ they not only were unable to comprehend⁶ what was going on, but even *to command their senses*.⁷ For, *from whatever quarter*⁸ the cries of the enemy, the lamentation of women and children, and the noise⁹ of fire crackling,¹⁰ and roofs crashing,¹¹ struck¹² upon them *terrified at every sound*,¹³ they turned¹⁴ their thoughts and eyes towards it, suffering more terrible things than others who have been besieged before them, as,¹⁵ being cut off from the town, they beheld all their own property in the enemy's hands,¹⁶ compelled by their destiny to sit as it were spectators of *the ruin of*¹⁷ their country, and no longer *fighting for any remnant of their property*¹⁸ except their own persons only. Nor was the night which succeeded¹⁹ a most miserable day more tranquil: daylight then dawned²⁰ upon that restless night; not a single moment having ceased to be the spectator of new disasters.

¹ Ἀστυ. ² Πληθύω. W. Gr. Gr. § 132. g. ³ Ἐσδρομαῖς εἰκῇ φερόμενοι. ⁴ Ἐξίστημι, aor. ⁵ Ὡστε. JELF, Gr. Gr. § 744, obs. 2. ⁶ Ἐνθυμίσθαι. ⁷ Ὡς μή οὐ φθαλμοῖς ἀποχρήσθαι. ⁸ Ὅποθεν, with opt. ⁹ Ταραχή. ¹⁰ Ῥοθεῖν. ¹¹ Κατεριπών. The 2 aor. partic. only is intrans. LIDD., Lex. ¹² Ἐμπεσεῖν, with dative. ¹³ Πρὸς πάντα θορυβούμενοι. ¹⁴ Προσέχειν. ¹⁵ Ὅσφ. ¹⁶ Ὑποχείριος. ¹⁷ Partic. pres. ¹⁸ Οὐδ' ἄλλου οὐδενὸς οἰκείου ὑπολειφθέντος ὑπερμαχόμενοι. ¹⁹ Ἐκδέχασθαι. ²⁰ Ἐπιγενέσθαι.

XXII.

ORIGINAL PASSAGE.

It is a strange thing, the subtle form and condition of music. When the composer has conceived it in his mind,

the music itself is not there ; when he has committed it to paper, it is still not there ; when he has called together his orchestra and his choristers from the north and from the south, it is there ; but gone again when they disperse. It has always, as it were, to put on mortality afresh. It is ever being born anew, but to die away, and to leave only dead notes and dead instruments behind.—LADY EAST-LAKE.

SAME PASSAGE ADAPTED.

Strange,¹ indeed, is the subtlety² of music, what it is both in its form³ and in its condition ;⁴ for the composer⁵ having conceived⁶ the harmony in his mind, the melody itself is not there ; nor even when it has been written⁷ in a book, not even then is it there : and, by Jove, when having called together his choruses from many places, he has taught⁸ them, it is then indeed present, but it nevertheless is gone and disappears very soon, the chorus having been dissolved. For it *must needs*,⁹ so to speak, *ever put on mortality afresh*,¹⁰ being born indeed again,¹¹ and dying away *very soon*,¹² and *leaving nothing behind itself*¹³ save *dead notes*¹⁴ and voiceless harps.

¹ Δεινός. ² Τὸ λεπτόν. ³ Τὸ εἶδος. ⁴ Τὸ διακρίσθαι. ⁵ Μελοποιός.
⁶ Ἐννοεῖν, perf. part. gen. abs. ⁷ Gen. abs. ⁸ 1 aor. conjunctive with εἰς.
⁹ Δεῖ ἐξ ἀνάγκης. ¹⁰ Ἀεὶ θνητὴν ἐκ νέου πεφυκέναι.
¹¹ Ἀνάπαλιν. ¹² Αὐτίκα μάλα. ¹³ Καταλειπόμενος.
¹⁴ Ἄργοι χαρακτῆρες.

XXIII.

ORIGINAL PASSAGE.

Quæ ubi intravere portas, non quidem fuit tumultus ille, nec fragor, qualis captarum esse urbium solet, quum effractis portis stratisve ariete muris, aut arce vi captâ,

clamor hostilis, et cursus per urbem armatorum omnia ferro flammâque miscet; sed silentium triste ac tacita mœstitia ita defixit omnium animos, ut præ metu obliti quid relinquerent, quid secum ferrent, deficiente consilio, rogitantesque alii alios, nunc in liminibus starent, nunc errabundi domos suas, ultimum illud visuri, pervagantur. Ut vero jam equitum clamor exire jubentium instaret, jam fragor tectorum quæ diruebantur, ultimis urbis partibus audiebatur, pulvisque ex distantibus locis ortus, velut nube inductâ omnia impleverat; raptim quibus quîsque poterat elatis, quum Larem ac Penates, tectaque in quibus natus quisque educatusque esset, relinquentes exirent: jam continens agmen migrantium impleverat vias: et conspectus aliorum mutuâ miseratione integrabat lacrymas; vocesque etiam miserabiles exaudiebantur; mulierum præcipue, quum obsessa ab armatis templa augusta præterirent, ac velut captos relinquerent Deos.—LIVY, i. xxix.

SAME PASSAGE ADAPTED.

And the army having entered the gates, there was neither a *tumultuous confusion*,¹ nor a noise of men in terror,² such as loves to happen in cities *taken by storm*,³ when through gates torn open or walls *beaten down*⁴ by engines, or from the citadel⁵ taken by force, the hostile incursion⁶ of troops⁷ shouting *subverts and demolishes everything*⁸ by fire and sword; but a melancholy silence and voiceless grief so overwhelmed⁹ every man's mind, that forgetting¹⁰ through fear, what they should leave, and what they should *take away*¹¹ with them, *from absence of mind*,¹² each

¹ Θέρυβος παραώδης. ² Φοβούμενοι. ³ Πορθούμενος. ⁴ Καταβάλλω, perf. pass. partic.
⁵ Ἀστύ. ⁶ Ἐπιδρομή. ⁷ Ὀπλίται.
⁸ Πάντα ἀνάσταντα ποιεῖ. ⁹ Θλίβων κατέχειν. ¹⁰ Ἀμνημονεῖν.
¹¹ Ἀπονομιέω, 1 aor. mid. opt. ¹² Ἀπορία γνώμης.
 ἸΑΡΟΙΝΤΑΙ

man constantly asking¹³ his neighbour, they *at one moment*¹⁴ stood on their thresholds,¹⁵ at another *roamed in scattered groups*¹⁶ about¹⁷ their own houses, *saying their last farewell to them*.¹⁸ But *at last*¹⁹ the summons²⁰ of the cavalry ordering²¹ them to depart, hurrying²² them on, as they could hear the noise of roofs²³ *falling down*²⁴ at the farthest [parts] of the city, and as the dust *rising at a distance*²⁵ veiled²⁶ all [objects] as it were in a cloud, then²⁷ indeed seizing *their effects*²⁸ without forethought, *as each could*,²⁹ they went out, *leaving behind them*³⁰ the gods of their hearths and homes,⁴¹ and their houses, in which each of them had chanced to be born and educated; and the roads were now filled³² with a *long train*³³ of exiles;³⁴ and, *on their seeing*³⁵ the hardships of others, a sympathising³⁶ sorrow renewed³⁷ their tears, so that one might hear piteous cries, and, indeed, from women chiefly, when they were passing the most solemn shrines besieged by the soldiers, and were leaving the gods themselves, as it were, *prisoners of war*.³⁸

¹³ *Νοτ.*¹⁴ Ἄλλοτε.¹⁵ Πρόθυρον.¹⁶ Σποραδὴν ἐλαύνω.¹⁷ Κατὰ, accus.¹⁸ Πανύστατον δὴ τότε χαίρειν λέγοντες.¹⁹ Ἢδη.²⁰ Κελευσμός.²¹ Εἰπών.²² Ἐπείγων.²³ Στέγη.²⁴ Κατα-²⁵ σειδόμενος.²⁶ Πόρρωθεν ἀνεγειρόμενος.²⁷ Ἀμφικαλύπτω.²⁸ Οὔτω.²⁹ Τὰ αὐτῶν.³⁰ Ὡς ἐκάστω τι παρῆν.³¹ Καταλειπόμενος.³² Ἐφέστιοι καὶ πατῶοι.³³ Πληθύνω, with genitive.³⁴ Συνεχῆς³⁵ πομπή.³⁶ Οἱ ἐκδημούντες.³⁷ 'To them seeing.'³⁸ Κοινός.³⁹ Ἀναεώ, 1 aor. mid.⁴⁰ Αἰχμάλωτος.

XXIV.

ORIGINAL PASSAGE.

Inhabitants of Oporto! The French troops having been repelled from this town by the superior gallantry and discipline of the army under my command, I call upon the inhabitants of Oporto to be merciful to the wounded and prisoners. By the laws of war they are entitled to my

protection, which I am determined to afford them; and it will be worthy of the generosity and bravery of the Portuguese nation not to revenge the injuries which have been done to them on these unfortunate persons, who can only be considered as instruments in the hands of the more powerful, who are still in arms against us. I, therefore, call upon the inhabitants of this town to remain peaceably in their dwellings. I forbid all persons, not military, to appear in the street with arms; and I give notice, that I shall consider any person who shall injure any of the wounded, or of the prisoners, as guilty of a breach of my orders. — HOLDEN, p. 304.

SAME PASSAGE ADAPTED.

(In the style of Thucydides.)

*Men of Oporto!*¹ Since² the army of the Galatians, defeated by *our courage and discipline*,³ has been expelled⁴ from this town, I call⁵ upon you, the citizens, at the present time *to do no harm to*⁶ the wounded⁷ and prisoners.⁸ For, according to *the laws*⁹ of war, *they have a right*¹⁰ to gain protection from me, which I declare they shall not lose;¹¹ and it would be worthy of your native generosity¹² and courage, not to exact redress from these unfortunates *for the injuries done to you*,¹³ rather than to hold them [as] instruments,¹⁴ and governed by others more powerful, and yet *warring against us*.¹⁵ I call¹⁶ upon you, then, in the city, to remain quiet at home; and I forbid¹⁷ all, save the

¹ Ὁ ἄνδρες Ὀπωρταῖοι. ² Ἐπειδὴ, with indicative. ³ Τὸ ἡμέτερον πρόθυμόν τε καὶ εὐκοσμον. On these Thucydidean constructions, see Preface, v., p. 25. JELF, *Gr. Gr.* § 436, γ.

⁴ Ἐξάνιστημι, perf.

⁵ Ἐπικαλοῦμαι.

⁶ Μηδὲν νεωτερίζειν περί.

⁷ Τραυματίας.

⁸ Αἰχμάλωτος.

⁹ Τὰ νόμιμα.

¹⁰ Δίκαιοι εἰσι.

¹¹ Ἀμαρτάνειν,

future.

¹² Γενναϊότης.

¹³ Ἀνθ' ὧν κακῶς πεπόνθατε.

¹⁴ Μεταίτιος.

¹⁵ Ἀντιπολεμοῦντες.

¹⁶ Ἀξιώ.

¹⁷ Ἀπαγορεύω.

military,¹⁸ not to appear¹⁹ in the streets with arms; and I give notice,²⁰ that whoever²¹ shall injure any one of the wounded or the prisoners, that him I will treat as a criminal.

¹⁸ Οἱ ἐκ καταλόγου στρατευόμενοι.

¹⁹ Παρίεσθαι.

²⁰ Ἐπικηρύσσω.

²¹ Ὃς ἂν, with conjunctive. JELF, *Gr. Gr.* § 428.

XXV.

ORIGINAL PASSAGE.

‘Very well, Sir,’ cried the Squire, who immediately smoked him; and, winking on the rest of the company, to prepare us for the sport,—‘if you are for a cool argument upon that subject, I am ready to accept the challenge. And first, whether are you for managing it analogically, or dialogically?’

‘I am for managing it rationally,’ cried Moses, quite happy at being permitted to dispute.

‘Good again!’ cried the Squire; ‘and firstly, of the first. I hope, you’ll not deny that whatever is, is. If you don’t grant me that, I can go no further.’

‘Why,’ returned Moses, ‘I think I may grant that, and make the best of it.’

‘I hope, too,’ returned the other, ‘you’ll grant that a part is less than the whole.’

‘I grant that, too,’ cried Moses; ‘it is but just and reasonable.’

‘I hope,’ cried the Squire, ‘you’ll not deny that the three angles of a triangle are equal to two right ones.’

‘Nothing can be plainer,’ returned the other, and looked round with his usual importance.

‘Very well,’ cried the Squire, speaking very quickly, ‘the premises being thus settled, I proceed to observe, that the concatenation of self-existences, proceeding in a reci-

procal duplicate ratio, naturally produces a problematical dialogism, which in some measure proves that the essence of spirituality may be referred to the second predicable.'

'Hold, hold!' cried the other, 'I deny that. Do you think, I can thus tamely submit to such heterodox doctrines?'

'What!' cried the Squire, as if in a passion, 'not submit? Answer me one plain question: Do you think Aristotle right when he says, that relatives are related?'

'Undoubtedly,' replied the other.

'If so, then,' cried the Squire, 'answer me directly to what I propose: Whether do you judge the analytical investigation of the first part of my Enthymeme deficient *Secundum quoad*, or *quoad minus*? And give me your reasons; give me your reasons, I say, directly.' — *Vicar of Wakefield* (Oriell Fellowship, 1854).

SAME PASSAGE ADAPTED.

'By all means'¹ said the Squire;² for he scented³ the man of what sort he was,⁴ and at the same time he winks⁵ to us who are feasting together, that⁶ we may look out for⁷ what is to ensue.⁸ 'Well, then,'⁹ if you are willing, my friend, to argue coolly¹⁰ on this [point], know that I would myself accept¹¹ your challenge.¹² First, then, would it be to you willing to manage¹³ this *analogically or dialogically*?¹⁴

'Rationally¹⁵ to me,' said Polus, wonderfully pleased¹⁶ with this debate.¹⁷

¹ Πάνυ μὲν οὖν. ² Ἦ δ' ὅς ὁ οἰκοδεσπότης. Cf. PLATO, 527. B. Ἦ δ' ὅς ὁ Γλαῦκων, where the subject is repeated after ὅς. ³ Ὑποσφραίνωμαι. ⁴ Optative (oratio obliqua). JELF, Gr. Gr. § 885. ⁵ Τοῖς βλεφάροις ὑποσημαίνει.

⁶ Ἴνα, conjunctive. ⁷ Προσδοκᾶν. ⁸ Τὸ ἀποβησόμενον. ⁹ Ἀλλά. ¹⁰ Ἀκριβολογεῖσθαι. ¹¹ Opt. with ἄν.

¹² Πρόκλησις. ¹³ Διαχειρίσαι. ¹⁴ Κατ' ἀνάλυσιν ἢ κατὰ διάλυσιν.

¹⁵ Κατὰ λόγον. ¹⁶ Ἡσθεῖς. ¹⁷ Διατριβή.

'Very good'¹⁸ indeed,' replied the Squire; 'but first concerning the first [points]: surely it is clear you would not deny that whatever is is: which, if you should not grant,¹⁹ I am unable to go further.'

'Why'²⁰ this at least, I believe,' replied the other, 'I could grant, and *do you make the best of your argument.*'²¹

'Further, this also I call on you to grant, that the part is less than the whole.'

'And I,' he said, 'yield this also, since *it seems likely*'²² to be right.'

'Surely, too, you will not say that the three angles'²³ of a triangle are unequal to two right'²⁴ [angles]?'

'Why *it's clear,*'²⁵ replied he, and at the same time looking²⁶ round *was very important,*'²⁷ as he was wont.

'Well then,'²⁸ said the Squire, *pouring* his words very fast down²⁹ his ears, *these being our premises,*³⁰ what prevents *my concluding*³¹ that, from the concatenation of self-existences,³² proceeding in a reciprocal duplicate ratio,³³ a problematical dialogism³⁴ arises, which indeed in some measure³⁵ proves³⁶ [of] the essence³⁷ of spirituality,³⁸ that *we must refer it*³⁹ to the second of the categories?'⁴⁰

'But hold,'⁴¹ said he, *drawing back,*⁴² 'for this I grant not. Do you think, then, *you will get off easily,*'⁴³ after broaching⁴⁴ these heterodox doctrines?'⁴⁵

¹⁸ Πάνυ καλῶς. ¹⁹ Ὁμολογεῖν. ²⁰ Ἀλλά. ²¹ Τοῦ λόγου εὐωχοῦ.
 ΠΛΑΤΟ, *Rep.* 352. B. ²² Κινδυνεύω. ²³ Γωνία. ²⁴ Ὀρθαί.
²⁵ Δῆλον γάρ. ²⁶ Δορίστ. JELF, §§ 401, 402. ²⁷ Σεμνύνεσθαι.
²⁸ Ἀλλὰ μήν. ²⁹ Καταντλεῖν, 1 aor. act. JELF, § 402. ΠΛΑΤΟ, *Rep.* i.
 344. D. ³⁰ Προκειμένων τούτων. ³¹ Συλλογίσασθαι. ³² Ἡ τῶν
 οὐσιῶν σύζευξις. ³³ Ἀνὰ διπλοῦν παρ' ἀλλήλαις λόγον. ³⁴ Πρόβλημα
 διαλυτικόν. ³⁵ Ὑπό τι. ³⁶ Δηλώω. ³⁷ Οὐσία. ³⁸ Ἰδέαι.
³⁹ Ἀποιστέον. W. *Gr. Gr.* § 166, a. ⁴⁰ Κατηγορίαι. ⁴¹ Ἐχε.
⁴² Ἀναποδίζων, 1 aor. act. ⁴³ Καταπροῖξομαι. ⁴⁴ Προφέρειν, 1 aor.
 act. partic. ⁴⁵ Τὰ παράνομα.

‘What shall I get off,’ replied he, as if angry. ‘Now ⁴⁶ answer me at once this question: Does Aristotle seem to you to speak rightly, saying that things contrary are opposed to one another?’

‘Certainly.’

‘Since this is so, *answer direct to*⁴⁷ whatever I shall now propose. Do you hold *the dnalytical part*⁴⁸ of my first Enthymeme inconclusive⁴⁹ *secundum quoad*,⁵⁰ or *quoad minus*?⁵¹ And at the same time replying give *your reason*⁵² instantly.’

⁴⁶ Ἐπεὶ. ⁴⁷ Πρὸς τοῦτο—ἀποσκοπῶν ἀντειπεῖ.

⁴⁸ Τὸ κατ’ ἀνάλυσιν.

⁴⁹ Ἀσυλλόγιστος.

⁵⁰ Κατὰ τὸ μέχρις οὐ.

⁵¹ Ὅτι ἦττον.

⁵² Λόγος.

XXVI.

ORIGINAL PASSAGE.

By a constitutional policy, working after the pattern of nature, we receive, we hold, we transmit our government and our privileges in the same manner in which we enjoy and transmit our property and our lives. The institutions of policy, the goods of fortune, the gifts of Providence, are handed down to us and from us in the same course and order. Our political system is placed in a just correspondence and symmetry with the order of the world, and with the mode of existence decreed to a permanent body composed of transitory parts: wherein, by the disposition of a stupendous wisdom, moulding together the great mysterious incorporation of the human race, the whole at one time is never old, or middle aged, or young, but, in a condition of unchangeable constancy, moves on through the varied tenor of decay, fall, renovation and progression.
—HOLDEN, p. 265.

SAME PASSAGE ADAPTED.

For we enjoy¹ a constitution² working³ according to the very pattern⁴ of nature, whereby we, having received⁵ and held⁶ *our government from time to time*,⁷ and our privileges,⁸ afterwards transmit⁹ them no otherwise than [we transmit] our possessions and lives, *after having enjoyed them*.¹⁰ And in the same manner having received from our ancestors we hand down the *institutions of policy*¹¹ and the [goods] accruing¹² from fortune and from the gods. And to us is established¹³ a scheme of polity *symmetrical and correspondent*¹⁴ with the order of *the world*,¹⁵ for it is not based¹⁶ upon other [conditions] than those whereon *natural bodies*,¹⁷ permanent,¹⁸ indeed, but of transitory¹⁹ parts, are by God's will based; for we know, divine wisdom having so ordained,²⁰ that all men are mysteriously²¹ incorporated²² into one body, so that neither have they all the same age²³ simultaneously, either as to childhood, or *middle age*,²⁴ or old age; but that *the whole body*,²⁵ being unchangeable,²⁶ and *passing through the vicissitude*²⁷ of decay,²⁸ and fall,²⁹ and renovation,³⁰ and progression,³¹ by turns, moves forward.

- ¹ Χρῶμαι. ² Πολιτεία. ³ Πολιτευόμενος. ⁴ Παράδειγμα.
⁵ Διαδέχομαι, 1 aor. mid. ⁶ Φυλάττω, 1 aor. act. ⁷ Ἡ αἰεὶ ἀρχή.
⁸ Τὰ γέγρατα. ⁹ Παραδίδοναι. ¹⁰ Ἀπολαύω, 1 aor. act. ¹¹ Τὰ καθεστῶτα νόμιμα. ¹² Προσγίγνομαι. ¹³ Καθίσταται. ¹⁴ Συμμέτρως ἔχον καὶ ἀντιστρόφως, with gen. ¹⁵ Τὰ ὅλα. XEN., Cyr. viii. 7. 22.
¹⁶ Συνίστημι, perf. act. ¹⁷ Αἱ ἄλλαι φυστάσεις. ¹⁸ Αἰδῖος.
¹⁹ Φθειρόμενος. ²⁰ Ἐντειλάμενος, gen. abs. ²¹ Δαιμονίῳ τινι τρόπῳ.
²² Συντελεῖν, partic. pres. W. Gr. Gr. § 164. ²³ Ἡλικία. ²⁴ Ἡβη.
²⁵ Τὸ καθ' ὅλου σύστημα. ²⁶ Ἀμετάστατος. ²⁷ Διαδοχῇ χρησάμενος. ²⁸ Φθορά. ²⁹ Διάλυσις. ³⁰ Ἀνανέωσις.
³¹ Ἀδέησις.

XXVII.

ORIGINAL PASSAGE.

Zaragossa is not a fortified town ; the brick wall which surrounded it was from ten to twelve feet high, and three feet thick, and in many places it was interrupted by houses, which formed part of the enclosure. The city had no advantage of situation for its defence. It stands in an open plain, which was then covered with olive grounds, and is bounded on either side by high and distant mountains ; but it is commanded by some high grounds, called the Torrero, upon which there was a convent with some smaller buildings. During the night and on the following day the enemy made an assault upon the city.—HOLDEN, p. 223.

SAME PASSAGE ADAPTED.

Zaragossa is an unfortified¹ town, and the brick² wall which surrounds³ it in a circle, was about⁴ ten or⁵ twelve feet in height, and three in thickness, and in *some places*⁶ houses, which themselves were of the enclosure,⁷ interrupted⁸ it so that it was not continuous.⁹ There was, however, no advantage¹⁰ of situation¹¹ to the city *with a view to defence*.¹² For it lies in an open plain,¹³ at that time planted¹⁴ with many¹⁵ olives, and on *either side*¹⁶ bounded by¹⁷ high mountains *at a distance* ;¹⁸ but a certain height¹⁹ *rises above it*,²⁰ which they call Torrero, upon which a certain convent²¹ had been erected, and some²² other houses.²³ And during the night²⁴ and on the following²⁵ day²⁶ the enemy *made assaults*²⁷ on the city.

¹ Ἀτείχιστος. ² Πλινθινός. ³ Περιέχειν, *partic.* ⁴ Μάλιστα.
⁵ Καί. ⁶ Ἔστιν ὅπη. ⁷ Περίβολος. ⁸ Διέχειν. ⁹ Συνεχής.
¹⁰ Ὠφέλεια. ¹¹ Θέσις. ¹² Πρὸς τὸ ἀμύνεσθαι. ¹³ Χωρίον.
¹⁴ Πεφυτευμένος. ¹⁵ Συχνός. ¹⁶ Ἐκατέρωθεν. ¹⁷ Μέχρις. ¹⁸ Διὰ πολλοῦ.
¹⁹ Ἄκρα. ²⁰ Ἐπεστὶν ἐξ ὑπερδεξίου. ²¹ Ξυνοικία τις ἱερὰ.
²² Ἄγρια. ²³ Οἰκοδομήματα. ²⁴ Ἀccus. JELF, *Gr. Gr.* § 577, obs. 1. ²⁵ Ἐπιούσα. ²⁶ *Genitive.* JELF, *l.c.* ²⁷ Προσβάλλειν.

XXVIII.

ORIGINAL PASSAGE.

They without made the sign agreed upon, and were answered by one of the sentinels from the wall; upon which they run to both places where they were to mount their ladders. By some accident the other sentinel, who was designed, was not upon the other part of the wall, so that when the ladder was mounted there, the sentinel called out; and, finding that there were men under the wall, ran towards the court of guard to call for help; and, in his way met Morrice, who, finding him to be a wrong soldier, seemed not to believe him, but took him back with him to show him the place, and carried him to the top of the wall, nearer, that they might listen; and from thence, being a very strong man, he made a shift to throw the soldier over the wall; and, by this time, they from without were got upon the wall from both places, and had made their signs to their friends at a distance.—HOLDEN, *Fol. Cent.* p. 304.

SAME PASSAGE ADAPTED.

And those without displayed¹ the signal² which had been agreed³ upon, and one⁴ of the sentinels⁵ answered⁶ from the wall; and immediately they ran⁷ to both places⁸ of the wall where they were⁹ to mount¹⁰ their ladders,¹¹ but by some chance the other sentinel, who ought¹² to have acted¹³ with them, was not in his place,¹⁴ so that the ladder being applied,¹⁵ the sentinel there¹⁶ called out,¹⁷ and,

¹ Ἀναδείκνυμι, 1 aor. act. ² Σημεῖον. ³ Συγγράττω, perf. pass. partic. ⁴ Ὁ μὲν εἰς. The article is thus used when opposition is to be strongly marked. LIDD. and SCOTT, εἰς. ⁵ Φύλαξ. ⁶ Ἀντισημαίνω, 1 aor. act. ⁷ Ὀρᾶν, 1 aor. act. ⁸ Ἐκατέρωσε. ⁹ Μέλλω. ¹⁰ Ἀναβαίνω ἐπὶ. ¹¹ Κλίμαξ. ¹² Ὅν ἔδει. ¹³ Present. ¹⁴ Χώρα. XEN., *Anab.*, iv. 8. 15. ¹⁵ Προστιθέμενος. ¹⁶ Ταύτη. ¹⁷ Ἀναβοᾶν, 1 aor. act.

perceiving that men were¹⁸ under the wall, ran¹⁹ to the guard-room²⁰ to call²¹ for help.²² And, *on the way*,²³ Thrasy-machus meets²⁴ him, and finding he was *not the right person*,²⁵ pretends²⁶ as²⁷ not believing *his story*,²⁸ and, *carrying him back*²⁹ to show³⁰ him the spot,³¹ when³² he had placed him on the top of the wall, in order, forsooth,³³ that they might listen³⁴ from nearer,³⁵ then³⁶ unexpectedly,³⁷ for he was a very strong man, throws him down *from above*.³⁸ And, *by this time*,³⁹ they without having mounted the wall from both [sides], signalled to their confederates at a distance.

- ¹⁸ *Partic. W. Gr. Gr. § 164.* ¹⁹ *Κατατρέχειν, aor.* ²⁰ *Φυλακτήριον.*
²¹ *Παρακαλῶν.* ²² *Βοήθεια.* ²³ *Ἐν τῇ παρόδῳ.* ²⁴ *Περιτυγχάνω,*
with dative. On the interchange of the present, aorist, and imperfect
in narration, see BUTTM. Gr. Gr. § 137. 4, 5. JELF, § 401. 3, 4, 5. Pre-
face, § viii. ²⁵ *Ἀνεπιτήδειος.* ²⁶ *Προφασίζομαι.* ²⁷ *Ὡς.* ²⁸ *Τὰ*
λεγόμενα. ²⁹ *Ἀνακομίζειν, 1 aor. act.* ³⁰ *Partic.* ³¹ *Τόπος.*
³² *Ἐπειδὴ, with 1 aor. indic. JELF, Gr. Gr. § 840.* ³³ *Δῆθεν.*
³⁴ *Ἀκροᾶσθαι, aor. opt. with ὅπως. W. Gr. Gr. § 155.* ³⁵ *Ἐκ τοῦ*
ἐγγυτέρω. ³⁶ *Εἶτα.* ³⁷ *Ἐξ ἀπροσδοκήτου.* ³⁸ *Καθύπερθεν.*
³⁹ *Ἐν τούτῳ.*

XXIX.

ORIGINAL PASSAGE.

Amongst too many other instances of the great corruption and degeneracy of the age wherein we live, the great and general want of sincerity in conversation is none of the least. The world is grown so full of dissimulation and compliment that men's words are hardly any signification of their thoughts; and, if any man measure his words by his heart, and speak as he thinks, and do not express more kindness to every man than men usually have for any man, he can hardly escape the censure of want of breeding. The old English plainness and sincerity—that

generous integrity of nature, and honesty of disposition, which always argues true greatness of mind, and is usually accompanied with undaunted courage and resolution, is, in a great measure, lost among us. The dialect of conversation is, now-a-days, so swelled with vanity and compliment, and so surfeited (as I may say) of expressions of kindness and respect, that if a man that lived an age or two ago, should return into the world again, he would really want a dictionary to help him to understand his own language, and to know the true intrinsic value of the phrase in fashion; and would hardly at first believe at what a low rate the highest strains and expressions of kindness imaginable do commonly pass in current payment.—*Ireland Scholarship, 1851.*

SAME PASSAGE ADAPTED.

(*In the style of THUCYDIDES.*)

*Having many other [things] I might mention*¹ concerning the corruption and malignity of our contemporaries, I declare that the insincerity² in conversation *which has gained ground*³ everywhere, is not least. For at such a [pitch] have dissimulation⁴ and compliment⁵ arrived, that the signification⁶ of words *goes for nothing*⁷ [as equivalent] for sentiments; and if any one, desiring to make his words represent⁸ his feelings,⁹ should then utter what he felt,¹⁰ and should not put forward any pretence¹¹ of a goodwill to any one apparent but not real,¹² except so far as it is probable any one would feel¹³ towards his neighbours, this man, in my opinion, would be little removed from being called rude.¹⁴ And what was formerly held

¹ Ἄν ἔχων εἰπεῖν. W. Gr. Gr. § 167, obs. 4. ² τὸ κίβδηλον. See Preface, § V., p. 25. ³ τὸ ἐκνευικηκός. THUCYD., i. 3. 21. ⁴ εἰρωνεία.

⁵ Ἀδολεσχία. ⁶ Ἀξίωσις. THUCYD., iii. 82. ⁷ Ἴσα καὶ μηδὲν δύνασθαι.

⁸ Ἰσὸς ὁρόπος. ⁹ Γνώμη. ¹⁰ Γινώσκειν. ¹¹ Προσποιήσις. ¹² Ὡν.

¹³ Ἐχέειν, SC. εὖνοϊαν. ¹⁴ Ἀμουσος.

our native¹⁵ *simplicity and gentleness*,¹⁶ I mean the nobleness¹⁶ inborn in us, and the *honesty of disposition*¹⁷ which evinces true greatness of mind, wherein courage¹⁶ is a main ingredient,¹⁸ has been obliterated and lost. Indeed, the *dialect of conversation*¹⁹ in daily intercourse *is so swollen with vanity*,²⁰ and is so full—so to speak—to surfeit, of flattery and compliment,²¹ that if any one of those living formerly *coming to life*²² should return²³ to those here, such a man seems likely to need an interpreter,²⁴ who should teach him his native²⁵ tongue, and reveal the *real meaning*⁶ of the *phrase in fashion*.²⁶ And, indeed, at first, as I judge, much distrust would occur²⁷ to him of the *false currency of conversation*,²⁸ beholding the fairness of expressions measured with the *real character*²⁹ of actions, with how much pomp adorned at what [price] it is *in reality*³⁰ valued.

¹⁵ Ἐπιχώριος.¹⁶ *Adjectives with article.* See Preface, p. 25.¹⁷ Φρενῶν ἀπλότης.¹⁸ THUCYD., iii. 83.¹⁹ Κατασκευή τῶν λόγων.²⁰ Τοσοῦτον ὄγκον ἄρσθαι. PLATO, *Rep.*, 277. B.²¹ Τὸ χαριτογλωσσεῖν.²² Ἀναβίω, 1 aor. act.²³ ARISTOPH., *Ran.* 1165.²⁴ Ἐξηγητής.²⁵ Οἰκείος.²⁶ Ἡ δὲ ἐπιπολάζουσα λέξις.²⁷ Παρίστημι,

2 aor. act. opt.

²⁸ Τὸ ἐν λόγοις παράσημον.²⁹ Ἀλήθεια.³⁰ Τῷ ὄντι.

XXX.

ORIGINAL PASSAGE.

In Holland, every house is taxed at two and a half per cent. of its value, without any regard either to the rent which it actually pays, or to the circumstance of its being tenanted or untenanted. There seems to be a hardship in obliging the proprietor to pay a tax for an untenanted house, from which he can derive no revenue, especially so very heavy a tax. The valuation, indeed, according to which the houses are rated, is said to be always below the

real value. When a house is rebuilt, improved, or enlarged, there is a new valuation, and the tax is rated accordingly.—HOLDEN, *Fol. Cent.*, p. 234.

SAME PASSAGE ADAPTED.

In this country, every house¹ is taxed² *at two and a half per cent. of its value*,³ and this whether it is untenanted⁴ or not, equally, with⁵ no regard⁶ of the rent,⁷ whatever⁸ it may pay.⁹ It seems, indeed, hard, if* the owner¹⁰ is compelled to pay no small tax¹¹ for¹² his house untenanted, and from which he derives¹³ no revenue. It is said, indeed, that the valuation¹⁴ of the houses is lower *than the value of each*.¹⁵ But whenever either a rebuilding,¹⁶ or improvement,¹⁷ or enlargement¹⁸ of a house takes place, it is valued¹⁹ again afresh,²⁰ and it pays²¹ the tax¹¹ according to the value.

¹ Οικία. ² Τάττεσθαι, *perf. pass.* Vid. LIDD. *Lex.*, τάττω. ³ Τεσσαρακοστή τῆς τιμῆς. ⁴ Ἀμίσθωτος. ⁵ Πρὸς, *accus.* ⁶ Λόγος. ⁷ Ἐνοίκιον. ⁸ Ὅσοσπερ. ⁹ Ἀποτρίβειν, *conjunctive with ἄν.* JELF, *Gr. Gr.* § 428. ¹⁰ Δεσπότης. ¹¹ Φόρος. ¹² Ἐπὶ, *dative.* ¹³ Καρποῦσθαι. ¹⁴ Τὸ αἰὶ τίμημα. ¹⁵ Ἡ κατὰ τὴν ἐκάστης ἀξίαν. ¹⁶ Ἐπισκευή. ¹⁷ Ἐπανόρθωσις. ¹⁸ Ἐπίδοσις. ¹⁹ Ἀποτιμᾶται. ²⁰ Ἐκ νέου. ²¹ Ὑποτελεῖν.

* See Preface, § xiv.

XXXI.

ORIGINAL PASSAGE.

P. How say you, Hylas, can you see a thing which is at the same time unseen?

H. No, that were a contradiction.

P. Is it not as great a contradiction to talk of conceiving a thing which is unconceived?

H. It is.

P. The tree or house, therefore, which you think of, is conceived by you.

H. How should it be otherwise?

P. And what is conceived, is surely in the mind.

H. Without question, that which is conceived is in the mind.

P. How, then, came you to say you conceived a house or tree, existing independent, and out of all minds whatever?

H. That was, I own, an oversight.—HOLDEN, *Fol. Cent.*, p. 308.

SAME PASSAGE ADAPTED.

P. How say you, Hylas, for is it possible to see *what is unseen*?¹

H. No, by Jove! for this, indeed, [is] contrary to itself.

P. Do you not, then, think that *to talk of conceiving what is not conceived*,² is said equally contradictorily?³

H. Assuredly.⁴

P. Therefore,⁵ you surely⁶ conceive the tree or the house which you think⁷ of?

H. For how not?

P. And it is clear, that what is conceived, *exists previously*⁸ in the mind.

H. There is, indeed, every necessity that what is conceived, should exist in the mind.

P. And how is it that you,⁹ my friend,¹⁰ said, you conceived either a house or a tree existing independently¹¹ apart¹² from all mind whatsoever?¹³

H. I confess, that I said that *from an oversight*.¹⁴

¹ Τὸ ἀόρατον. ² Τὸ τὰ μὴ ὑποληπτὰ ὑπολαμβάνειν. *W. Gr. Gr.* § 117, obs. ³ Ἐξ ἴσου ἐναντίως ἐαντῶ λέγεσθαι. ⁴ Πάνυ μὲν οὖν.

⁵ Οὐκοῦν. *JELF*, § 791. ⁶ Ὁικας. ⁷ Ἐννοεῖν. ⁸ Προυπάρχει.

⁹ Σὺ δὲ τί παθών; *JELF*, *Gr. Gr.* § 872, κ. ¹⁰ Ω δαιμόνιε. ¹¹ Αὐτὸ καθ' αὐτό. ¹² Χωρίς. ¹³ Ὅστις οὖν. ¹⁴ Ἐπιλαθόμενός που.

XXXII.

ORIGINAL PASSAGE.

Accompanied by 200 Spanish pikemen, he flew to the place of attack, and appeared upon the scene just in time to save his troops from total destruction. He placed himself at the head of his men, and, with his sword in one hand, and a shield in the other, led them against the foe. The news of his arrival, which soon spread from one end of the dyke to the other, reanimated the drooping spirits of his troops; and the contest, which the nature of the field of battle rendered more murderous, was resumed with new energy. Upon the narrow top of the dyke, which in many places did not exceed nine paces in breadth, 5000 combatants were engaged; within this narrow space, the power of both armies was concentrated; upon its possession depended the whole fate of the blockade. With the Antwerp, the last bulwark of their city was at stake—with the Spaniards, the whole issue of their enterprise; and both parties fought with that courage which nothing but desperation can inspire.—PRESCOTT.

SAME PASSAGE ADAPTED.

And Philip, with 200 hoplites of the Iberi, *came to their succour*,¹ where the attack² was going on,³ and was so far only beforehand⁴ that⁵ the whole army was not ruined.⁶ And coming forward⁷ to the front rank,⁸ seizing his sword in his right hand, and his shield in the left, thus, indeed, he led them against their foes. While⁹ those on the dyke,¹⁰ as soon as ever¹¹ they perceived¹² him present, for the rumour¹³

¹ Παραβοηθεῖν. ² Προσβολή. ³ Γίγνεσθαι. ⁴ Τοσόνδε μόνον ἔφθασεν ἐς δέον ἦκων. ⁵ Ὅστε, with infinitive. JELF, Gr. Gr. § 863.

⁶ Ἀπόλλυσθαι. ⁷ Παριών. ⁸ Ἡ ἐμπροσθε τάξις. ⁹ Δέ. ¹⁰ Οἱ ἀπὸ τοῦ χώματος. ¹¹ Ὡς τάχιστα. ¹² Ἐπινοεῖν, 1 aor. act.

¹³ Λόγος.

spread¹⁴ far,¹⁵ *recovered confidence*¹⁶ [after] having desponded,¹⁷ and still more [eagerly] prosecuted¹⁸ the contest,¹⁹ which had been even before murderous, owing to the *narrowness of the space*.²⁰ For *on the top*²¹ of the dyke, in some places having its breadth not more than *nine paces*,²² about²³ five-thousand men were fighting; and the whole strength of both²⁴ [armies] was concentrated²⁵ *in a very narrow spot*,²⁶ *as they considered*²⁷ this one [point] decisive²⁸ of the whole blockade.²⁹ For to one [party], the struggle³⁰ [was] for the safety of the city, the last bulwark³¹ being endangered; and to the others, for victory or defeat, *in case* the expedition³² shall *not*³³ succeed; ³⁴ and both [parties], like men at last desperate,³⁵ *as is wont*³⁶ to happen, were far more spurred³⁷ on *to eager combat*.³⁸

¹⁴ Ἐφέρειν.¹⁵ Ἐπὶ πολὺ.¹⁶ Ἀναθαρσύν, 1 aor. act.¹⁷ Ἀπειρηκότες ἤδη.¹⁸ Ἀνθάπτομαι.¹⁹ Μάχη.²⁰ Στενοχωρία.²¹ Ἐπὶ τῆς κορυφῆς.²² Τριῶν ὀργυιῶν.²³ Μάλιστα.²⁴ Dative.²⁵ Συστρέφειν, pass.²⁶ Ἐν ἀναγκαιοτάτῳ χωρίῳ.²⁷ Ὡς—ἡγούμενοι.²⁸ Κυριώτατον.²⁹ Ἐπιτείχισις.³⁰ Ἀγών.³¹ Ἔρμα.³² Στρα-³³ τεία. ³⁴ Ἐὶ μή.³⁵ Κατορθοῦν.³⁶ Ἀπονενοημένοι.³⁷ Φιλεῖ.³⁸ Παροξύνεσθαι.³⁹ Ἐς τὸ φιλονεικεῖν.

XXXIII.

ORIGINAL PASSAGE.

Compassion seized the amazed inhabitants of the city, mixed with the fear of like calamities; while they observed the numerous foes without and within, who everywhere surrounded them, and reflected upon the weak resources by which they were themselves supported. The more vigorous of the unhappy fugitives, to the number of three thousand, were armed, and enlisted in three divisions. The rest were distributed into the houses, and all care was taken by diet and warmth to recruit their feeble and torpid bodies. Diseases of unknown name and species, derived

from their multiplied distresses, seized many of them, and put a speedy period to their lives; others, having now leisure to reflect upon their mighty loss of friends and fortune, reckoned the life which they had saved, a curse.

SAME PASSAGE ADAPTED.

But upon those in the city, compassion¹ fell together with dismay² at the same time, and fear for³ themselves, lest they should suffer⁴ anything of this sort, seeing a multitude of⁵ foes, both within the city and without, encompassing⁶ them on all sides, and considering their own weak resources,⁷ against what overwhelming strength they would be matched.⁸ And the still vigorous portion⁹ of the fugitives,¹⁰ to about¹¹ three thousand, taking arms, were drawn up¹² in three divisions;¹³ while, distributing¹⁴ the rest among¹⁵ houses, they tended¹⁶ them with every care,¹⁷ if¹⁸ by any means still they might recruit their weak and torpid¹⁹ bodies by food²⁰ and warmth. And on many, diseases strange²¹ and unknown,²² as is natural²³ to those who had suffered many distresses,²⁴ fell,²⁵ so that they were instantly removed²⁶ from life; while others, on the other hand, now at²⁷ leisure reflecting²⁸ that they would live²⁹ deprived equally of their friends and fortunes, plainly³⁰ believed [that] to have survived to this time,³¹ [was] a clear penalty.

- | | | | |
|--------------------------------------|---|---|------------------------------|
| ¹ Οίκτος. | ² Ἐμπληξίς. | ³ Περὶ, genitive. | ⁴ Conjunction. |
| W. Gr. Gr. § 155, obs. | JELF, § 806, 1. | ⁵ 'Many.' | ⁶ Περιεστῶτες. |
| ⁷ Ἀπορία. | ⁸ Πρὸς ὅαν περιουσίαν γενήσοιτο. | ⁹ Τὸ μὲν ἀκέραιον | |
| καὶ ἄκμαζον. | ¹⁰ Οἱ ἐκφεύγοντες. | ¹¹ Μάλιστα. | ¹² Συλλέγειν, |
| 1 aor. pass. | ¹³ Μέρος. | ¹⁴ Διαίρειν, 2 aor. mid. | ¹⁵ Κατὰ, accus. |
| ¹⁶ Θεραπεύω. | ¹⁷ Δίαίτα. | ¹⁸ Ἢν, conjunctive. | ¹⁹ Ναρκῶν. |
| ²⁰ Τροφή. | ²¹ Ἀτοπος. | ²² Κρείσσω λόγου. | ²³ Οἷα εἰκός. |
| ²⁴ Πολλὰ ἤδη ταλαιπωρεῖν. | ²⁵ Ἐγκατασκήπτειν. | ²⁶ Ἀπαλλάσσω, | |
| 2 aor. pass. | ²⁷ Κατὰ, accus. | ²⁸ Ἐνθυμίσθαι. | ²⁹ Διατρίβω, fut. |
| ορί. | ³⁰ Οὐδὲν ἄλλο ἢ. | ³¹ Τὸ μέχρι τοῦδε ἐπιβιώναι. | |

XXXIV.

ORIGINAL PASSAGE.

I was yesterday comparing together the industry of man with that of other creatures; in which I could not but observe, that notwithstanding we are obliged by duty to keep ourselves in constant employ, after the same manner as inferior animals are prompted to it by instinct, we fall very short of them in this particular.

We are here the more inexcusable, because there is a greater variety of business to which we might apply ourselves. Reason opens to us a large field of affairs which other creatures are not capable of. Beasts of prey, and I believe all other kinds, in their natural state of being, divide their time between action and rest. They are always at work, or asleep. In short, their waking hours are wholly taken up in seeking after their food, or in consuming it. The human species only, to the great reproach of our natures, are filled with complaints, that 'the day hangs heavy on them;' that 'they do not know what to do with themselves;' that 'they are at a loss how to pass away their time;' with many of the like shameful murmurs, which we often find in the mouths of those who are styled 'reasonable beings.' How monstrous are such expressions among creatures who have the labours of the mind, as well as those of the body, to furnish them with proper employments; who, besides the business of their proper callings and professions, can apply themselves to the duties of religion, to meditation, to discourse; in a word, who can exercise themselves in the unbounded pursuits of knowledge and virtue, and every hour of their lives make themselves wiser or better than they were before.

After having been taken up for some time in this course

of thought, I diverted myself with a book according to my usual custom, in order to unbend my mind before I went to sleep. The book I made use of on this occasion was Lucian, where I amused my thoughts for about an hour among the Dialogues of the Dead, which, in all probability, produced the following dream.—*Guardian*, No. 158.

SAME PASSAGE ADAPTED.

To me yesterday¹ comparing² the industry³ of men with⁴ that of other animals, *it occurred to observe*⁵ that, *while it is needful*⁶ for us from duty⁷ to work⁸ constantly,⁹ and for other animals by instinct,¹⁰ nevertheless *we are far inferior*¹¹ to them in doing¹² this. Moreover, *we are the more inexcusable*¹³ in proportion as we *are able*¹⁴ to engage in *many more*¹⁵ employments; for reason¹⁶ gives us a large field¹⁷ of affairs, to which the other animals are not able to apply¹⁸ [*themselves*]. Wild beasts, and all the other kinds, as it seems to me, as many as use the manner of life according to nature, spend¹⁹ their time between²⁰ activity²¹ and repose,²² *so that*²³ they are always [engaged] either in working or in sleeping; and *to speak briefly*,²⁴ when awake they constantly attend²⁵ either to *the supplying of*²⁶ food or to eating it. Whereas in man alone of animals, *and this*²⁷ is most shamefully reproached²⁸ against

¹ Χθές. ² Παραθεωρεῖν. ³ Φιλοπονία. ⁴ Πρὸς, accus.
⁵ Οὐκ ἐξεγένετο τόδε μὴ ἐννοεῖν. ⁶ W. Gr. Gr. § 163, obs. ⁷ Νόμος.
⁸ Ἔργασεσθαι. ⁹ Συνεχῶς. ¹⁰ Φύσις. ¹¹ Λείπομαι. W. Gr. Gr.
¹² § 132, g. obs. 1. ¹³ Partic. JELF, Gr. Gr. § 688. ¹⁴ Ἀπροφασίστως
ἐχέειν. ¹⁵ Εὐπορεῖν. ¹⁶ Πολλαπλάσιος. ¹⁷ Λόγος.
¹⁸ Ἀφορμή. ¹⁹ Προσφέρεισθαι. ²⁰ Διαμετρεῖν. ²¹ Μεταξὺ,
with partic. JELF, Gr. Gr. § 696, obs. 5. ²² Ἐνεργεῖν. ²³ Κοιμάσθαι.
²⁴ Ὡστε, infin. JELF, Gr. Gr. § 863. ²⁵ Ὡς συνελόντι εἰπεῖν.
²⁶ Ἐπιμελείσθαι. W. Gr. Gr. § 132, e. obs. ²⁷ Τὸ πορίζεσθαι.
²⁸ Relative. ²⁹ Ἐγκαλεῖται.

our nature, all things [are] full²⁹ of men repining³⁰ that the day wears³¹ heavily *with them*:³² that they do not know³³ *what to do with themselves*:³⁴ that they are at a loss in what manner they shall spend³⁵ [time]: and we often hear *those styled rational*³⁶ uttering many shameful things of this sort. How, then, is it not monstrous that those who, besides the labours of the body, possess those of the mind also, from which they may *find sufficient employment*,³⁷ should say such things?³⁸ *they being able*³⁹ not only to *pursue the business of their proper callings and professions*,³⁹ but also the *study of religion*,⁴⁰ and meditation,⁴¹ and discourse,⁴² and, *in a word*,⁴³ they being able to *live engaged without limit in learning and virtue*,⁴⁴ and every hour of *their life that they spend*⁴⁵ to proceed to what is wiser and better than before?

When then a long time had elapsed to me meditating these things, I rested, according to my custom, reading a book, *to unbend*⁴⁶ my mind before I went to sleep. Now the book which I was using at this time was [one] of Lucian; and my mind being pleasantly occupied about the Dialogues of the Dead for about an hour, hence, as is most probable, happened to me the dream which I am going to tell.

²⁹ Μεστός. W. Gr. Gr. § 132, g. obs. 1. ³⁰ Μεμφόμενοι. ³¹ Φέρεσθαι.
³² Dative. W. Gr. Gr. § 134. ³³ ἔχειν. ³⁴ Ὅ τι χρῆσονται αὐτοῖς.
On the fut. indic. in oratio obliqua, see JELF, Gr. Gr. § 886. ³⁵ Δια-
 τρίβειν, fut. indic. ³⁶ Οἱ λόγου δῆθεν κοινωνοῦντες. ³⁷ Ἐργασίαν
 ἱκανὴν ἐργάζεσθαι, aor. mid. conjunctive. ³⁸ W. Gr. Gr. 163, obs.
³⁹ Περὶ τῆς ἐκάστω προσηκούσης πραγματείας πραγματεύεσθαι. ⁴⁰ Τὰ
 πρὸς εὐσεβείαν. ⁴¹ Θεωρία. ⁴² Τὸ πρὸς ἀλλήλους διαλέγεσθαι.
⁴³ Ὡς συντόμως εἰπεῖν. ⁴⁴ Διατελεῖν μαθάνοντές τε καὶ ἀρετὴν ἐπιτη-
 δεύοντες. ⁴⁵ Τῷ βίῳ ξυγγυγνόμενοι. ⁴⁶ Τοῦ χαλάσαι. JELF, Gr. Gr.
 § 492.

XXXV.

ORIGINAL PASSAGE.

I was conveyed, methought, into the entrance of the infernal regions, where I saw Rhadamanthus, one of the judges of the dead, seated in his tribunal. On his left hand stood the keeper of Erebus, on the right the keeper of Elysium. I was told he sat upon women that day, there being several of the sex lately arrived, who had not their mansions assigned them. I was surprised to hear him ask every one of them the same question, namely, 'What had they been doing?' Upon this question being proposed to the whole assembly, they stared one upon another, as not knowing what to answer. He then interrogated each of them separately.

'Madam,' says he to the first of them, 'you have been upon the earth above fifty years; what have you been doing there all this while?'

'Doing?' says she; 'really I do not know what I have been doing. I desire I may have time given me to recollect.' After about half an hour's pause, she told him that she had been playing at crimp; upon which Rhadamanthus beckoned to the keeper on his left hand to take her into custody.

'And you, Madam,' says the judge, 'that look with such a soft and languishing air; I think you set out for this place in your nine-and-twentieth year; and what have you been doing all this while?'

'I had a great deal of business on my hands,' says she, 'being taken up, the first twelve years of my life in dressing a jointed baby, and all the remaining part of it in reading plays and romances.'—*Guardian*, No. 158.

SAME PASSAGE ADAPTED.

I seemed, indeed, being drawn into the mouth of Hades

to see Rhadamanthus sitting, one of the judges appointed for the dead; on the left having the keeper of Tartarus, and on the right the [keeper] of the Elysian plain. And some one told me that on this day *he sits upon*¹ women; *as many of this sex had arrived*,² who had not as yet been allotted³ their private habitations. And I wondered *at him*⁴ that [he] asked the same question *of all*,⁵ what had been⁶ the things done by them. The whole assembly,⁷ then, being asked this, *looked upon*⁸ one another, as not knowing what story they should tell.⁹ He then, interrogating each separately, says to the first,—

‘O woman, more than fifty years having passed¹⁰ to you being on the earth, what have you done there in this long period?’

And she, answering,¹¹ said,—

‘*What* have I done, *do you ask*?¹² by Hera I do not know what has been done by me; I implore, therefore, that time may intervene¹³ for me *endeavouring to recollect*.¹⁴ And having paused¹⁵ about¹⁶ half-an-hour, she replied that she had lived¹⁷ ‘*playing at odd and even with dice*.’¹⁸

¹ Διαδικάζω, with dative. The historic present is often used in the oratio obliqua for the aor. or imperf. See JELF, Gr. Gr. § 395, 2. obs. 2. On the indic. in orat. obl., see JELF, § 886.

² Ἄτε, with partic. gen. abs. JELF, Gr. Gr. § 704.

³ Διαλαγχάνω, 2 aor. act. partic. ⁴ On this very common attraction, by which the subject of the dependent clause is transferred to the principal clause, in order to bring prominently forward the leading notion of the whole sentence, see JELF, Gr. Gr. § 898, 2. Preface, p. 18. ⁵ W. Gr. Gr. § 139. ⁶ W. Gr. Gr. § 156.

⁷ Σύστασις. ⁸ Συνορᾶν. ⁹ Ὑπέχειν, aor. opt. (orat. obl.). ¹⁰ Γεγενημένος. ¹¹ Ὑπολαβών. ¹² Ὅ τι; The pronouns compounded with the relative ὅς belong to the indirect question, the relative part of the compound signifying the dependence of the interrogative sentence. See JELF, Gr. Gr. § 877. Preface, xvi. 20.

¹³ Εγγίγνεσθαι, conjunct. with ἵνα. ¹⁴ Ἀναμνησκομαι. On the present, meaning an attempt, see Preface, viii. [β.]. ¹⁵ Διαλιπών. ¹⁶ Ὡς. ¹⁷ Βιώω, perf. opt. (oratio obliqua).

¹⁸ Ἀστρογάλοις ἀρτιάζειν.

And Rhadamanthus hearing this, signed¹⁹ to the keeper on²⁰ the left *to arrest and*²¹ guard her.

'*You, O woman,*²² says the judge, 'who have so tender and languishing²³ a look;²⁴ *after having been born,*²⁵ I believe, thirty years wanting two, you *set out on a journey*²⁶ to these regions; and what are the deeds done by you in this long time?'

'Assuredly,'²⁷ said she, 'I have had a great quantity of affairs through my hands; for, on beginning my life, I spent²⁸ twelve years in dressing²⁹ a jointed³⁰ image of a child, and the remainder in reading *plays and romances.*³¹

¹⁹ Σημαίνω. ²⁰ Ἐξ. ²¹ Ἐπιλαβόμενος. ²² ὦ γυναῖ, σὺ δέ.
²³ Παρειμένος. ²⁴ Ὀψις. ²⁵ Γεγονώς. ²⁶ Πορείαν ὁρμᾶσθαι,
 1 aor. pass. form. ²⁷ Ἡ μήν. ²⁸ Ἀναλίσκω, 1 aor. ²⁹ Σκευάζειν.
³⁰ Κινητός. ³¹ Λόγοι θεατρικοὶ καὶ μυθικοί.

EXERCISES.

PART III.

I.

LIONS, leopards,¹ lynxes, panthers,² bears, and other animals of this description, are caught in foreign countries, about the Pangæan mountain, and in Cittus beyond Macedonia, in Pindus and in Nysa beyond Syria, and in other hilly regions which contain food for animals of this kind. Some of them are caught in the mountains by means of a poison *made of monkshood*,³ which they resort to from the *difficulty of the ground*.⁴ This the hunters scatter,⁵ mixed with *each animal's favorite food*,⁶ about the streams and other customary haunts. Others, on descending to the plain at night,⁷ are intercepted,⁸ and taken by means of *armed horsemen*,⁹ with no little peril to their captors. For some of them they dig *circular pits*,¹⁰ broad and deep, leaving a pillar of earth in the centre. Upon this, towards night, they place¹¹ a goat, fastened thereto, and hedge¹² around the pit with wood, *so that*¹³ the animal cannot see over it, leaving no¹⁴ entrance. The wild beasts, hearing the bleating¹⁴ of the goat by night, run round the hedge,¹⁵ and when they are unable to find a passage,¹⁶ they leap over, and are caught.

¹ Παρδαλεις. ² Πάνθηρες. ³ Ἀκονιτικός. ⁴ Δυσχωρία.
⁵ Παραβάλλω. ⁶ 'Whatever each may delight in.' ⁷ W. Gr. Gr.
§ 131, a. ⁸ Ἀποκλείω, 1 aor. pass. partic. ⁹ Hendiadys: 'Horses
and arms.' ¹⁰ Ὀρύγματα περιφερῆ. ¹¹ Aorist, habitual notion.
JELF, § 402, 1. ¹² Ὡστε. JELF, § 863. ¹³ 'Not leaving.'
¹⁴ Φωνή. ¹⁵ Φραγμός. ¹⁶ Δίωδος.

II.

For hunting the wild boar, we ought to have Indian, Cretan, and Spartan dogs; nets, javelins, boar-spears,¹ foot-traps.² In the first place, the dogs must be the élite³ of the breed,⁴ that⁵ they may be able to contend with the wild beast. The nets should be made of the same *kind of cord*⁶ as that used for catching hares; and the foot-traps similar to those set for stags. Let there be *a full meet*;⁷ for the game is taken with difficulty even by many hunters.

I will now explain how they are to employ the several appliances for the chase. In the first place, on reaching the spot where⁸ they believe the animal to be, they must *bring up*⁹ the pack¹⁰ quietly, loose one hound of the Spartan breed, and, keeping the rest leashed,¹¹ *draw the cover*¹² with the hound, following close on his tracking,¹³ whenever he has found the boar's traces. The hunters themselves will observe many indications of his presence; for instance, on soft ground, his footsteps; in bushy spots, *broken boughs*;¹⁴ and wherever there are trees, marks¹⁵ of his teeth. The tracks will usually conduct the hound to a marshy¹⁶ spot; for the beast generally lies on such ground, as it is warm in winter, cool in summer. On¹⁷ reaching the lair,¹⁸ the hound opens;¹⁹ but the boar does not in general *break cover*.²⁰ The huntsman must then take the dog, and leash him together with the rest of the pack, *at a considerable distance from*²¹ the lair, and spread the nets

¹ Προβόλιον. ² Ποδοστράβη. ³ Μὴ αἱ ἐπιτυχούσαι. ⁴ Γένος.
⁵ Ἰνα, with conjunctive. ⁶ Δίνον. ⁷ Συγκυνηγείται, i. e. 'Many hunters.'
⁸ 'Wherever they may believe.' JELF, § 428, a. These shades of contingency are far more accurately marked in the Greek than the English idiom. ⁹ Ὑπάγειν. ¹⁰ Τὸ κυνηγέσιον. ¹¹ Δεδεμένος.
¹² Συμπεριϊέναι. ¹³ Ἰχνεύσις. ¹⁴ Τῆς ὅλης κλάσματος.
¹⁵ Πληγαί. ¹⁶ Ὑλώδης. ¹⁷ Ἐπειδὴν, conjunctive. ¹⁸ Εὐνή.
¹⁹ Ὑλακτεῖν. ²⁰ Ἀνίσταμαι. ²¹ Ἀποθεν πολὺ ἀπό.

over the open places, laying the cords upon *forked pieces of wood*; ²² he must then allow the hollow ²³ of the net *to jut out*, ²⁴ planting twigs in the interior *to support it* ²⁵ on either side, so that, by these means, the rays of light may penetrate ²⁶ as far as possible into the hollow, thus making the interior seem light ²⁷ to the boar when he runs towards it. He must also hang *the closing string* ²⁸ on a tough tree, not on a bush, ²⁹ for bushes *give way* ³⁰ when the net is pulled, leaving bare places. When the nets are fixed, we must return to the hounds, *slip all their leashes*, ³¹ and *throw them into the cover*, ³² taking our javelins and boar-spears.

²² Ἀποσχαλίδωμα δικρόν. ²³ Κόλπος. ²⁴ Προήκων. ²⁵ Ἀντηρίς.
²⁶ Ἐνέχειν. ²⁷ Φανός, *superlat.* ²⁸ Ὁ περιδρομος. ²⁹ Πάχος.
³⁰ Συνέχεσθαι. ³¹ 'Loose all.' ³² Προϊέναι.

III.

The most experienced hunter should *hark on* ¹ the dogs, while the rest follow in good order, leaving ample space between one another, in order ² to give the boar sufficient room to run between them; for if, ³ *in his retreat*, ⁴ he should plunge among a throng, some one is likely to be wounded; for the animal vents ⁵ his fury on the first person he encounters. When ⁶ the dogs are close to the lair, they will run upon him; and the boar, disturbed by their cries, will *break cover*, ⁷ and ~~rip up~~ ⁸ whichever of the hounds encounters him *face to face*; ⁹ then, running out, he will fall into the net: or, if he escapes this, he will *give chase*. ¹⁰ If the spot whereon the net detains him is *sloping ground*, ¹¹ he will quickly recoil; but, if it is level, ¹² he will come to a dead stand, engaged in his own reflections. At this

¹ Ἐγκελεύειν. ² Ὅπως ἂν, *conjunct.* W. Gr. Gr. § 176, obs. 3.
³ Ἐὰν, *conjunct.* W. Gr. Gr. § 154, b. ⁴ Partic. ⁵ Aorist, *habitual notion.* JELF, § 402. ⁶ Ἐπειδὴν, *conjunctive.* JELF, § 841. ⁷ Ἐξαναστήσεται.
⁸ Ὅτις ἂν, *with conjunctive.* JELF, § 428. ⁹ Πρὸς τὸ πρόσωπον. ¹⁰ Μεταθεῖν. ¹¹ Καταφέρῃς. ¹² Ἀπεδόν.

||
declin

||
campus

moment the dogs will fall upon him; while the hunters, standing on their guard, should dart spears and stones at him, forming a circle *at a respectful distance*¹³ in his rear, until, *in his efforts to thrust himself forward*,¹⁴ he strains¹⁵ *the string which closes the net*.¹⁶ The hunter who has most skill and nerve¹⁷ should then approach in front, and strike him with the boar-spear. He must, however, use the dart *with caution*,¹⁸ lest a sudden plunge of the boar's head dash¹⁹ it from his hands. Should this befall him, he had better fall flat on his face, and cling²⁰ to the wood underneath him; for, if the beast attack him *in this position*,²¹ he is unable to raise²² the body owing to the *upward curve*²³ of his tusks: whereas, if he falls upon him *when upright*,²⁴ he must be wounded. Accordingly the boar endeavours to raise²⁵ his victim: but, if he fails, he *paces round and*²⁶ stamps on him. The only chance of rescue, in this emergency, lies in the near approach of a brother hunter, who should irritate²⁷ the boar by threatening to throw the spear he holds; but he must not actually throw it, lest he strike the prostrate man. When the boar observes this, he will leave his fallen foe, and turn with fury and courage on *his challenger*.²⁸

¹³ Ἀποθεν πολύ. ¹⁴ Προωθών. JELF, § 398, 2. ¹⁵ Κατατείνειν, conjunctive with ἔως ἄν. JELF, § 841. ¹⁶ Ὁ περίδρομος. ¹⁷ Ἀδύ. ἐγκρατής. ¹⁸ Partic. ¹⁹ Ἐκκρούω, 1 aor. act. cōnj. ²⁰ Ἐχέσθαι, genitive. ²¹ Οὕτως ἔχων. ²² Ὑπολαβεῖν. ²³ Σιμότης. ²⁴ Μετέωρος. ²⁵ Μετεωρίζειν. ²⁶ Partic. ²⁷ Ἐρεθίζειν. ²⁸ Ὁ ἐρεθίζων.

IV.

For the chase of fawns¹ and deer² we require Indian hounds; for they are strong, large, swift, and not devoid of spirit; and, possessing these qualities, they are able to bear fatigue. The young fawns we ought to chase in the

¹ Νεβρός.² Ἐλαφος.

spring; for that is the season of their birth. The sportsman should first *pay a reconnoitring visit*³ to those *fertile groves*,⁴ where deer abound in herds; and, wherever⁵ they may be, the huntsman,⁶ with his dogs and spears, should repair to the spot before dawn, and leash his hounds *at a distance from*⁷ the wood, *to prevent*⁸ their *giving tongue*⁹ on *viewing*¹⁰ the deer; while the sportsman himself should *remain on the look out*.¹¹ With the dawn of day he will observe each deer conducting its fawn to the spot where it expects to find a resting-place for it. *After they have laid them down*,¹² and given them milk, and have looked anxiously around, lest they should be observed by any one, they retire to *the opposite side*¹³ of the grove, still keeping an eye each on its own fawn. On seeing this the sportsman should unleash his dogs; and, with¹⁴ darts in hand, should approach the place where he saw the first fawn lie down to rest, carefully marking¹⁵ the spot, *to avoid*¹⁶ mistakes; for *its aspect on a near approach differs widely from its appearance at a distance*.¹⁷ The fawn will be caught by the hounds *after a hard run*; ¹⁸ and, when the sportsman takes him, he should hand him over to his gamekeeper; ¹⁹ he will cry out; and the deer, *informed by sight and sound*,²⁰ *will rush upon*²¹ the keeper, hoping to rescue the fawn. At that moment he must *hark on*²² his hounds, and use his darts. When he has secured his prize, let him advance against the rest, and employ the same method of pursuit

³ Κατασκέψασθαι προελθών.⁴ Ὀργάς.⁵ Ὃπου ἂν, conjunctive.⁶ Κυναγωγός.⁷ Ἀποθεν.⁸ Ὃπως μὴ, conjunctive. W. Gr. Gr.

§ 176, obs. 3.

⁹ Ὑλακτεῖν.¹⁰ 'If they should see.'¹¹ Σκοπιω-

ρεῖσθαι.

¹² Κατακλίνω, 1 aor. act.¹³ Τὸ ἀντιπέρασ.¹⁴ Λαβών.¹⁵ Ἐνθυμούμενος, with genitive.¹⁶ Ὃπως μὴ, with fut. mid. W. Gr.

Gr. § 176, 3. JELF, § 814.

¹⁷ 'It is much changed in aspect to one

approaching near than what it seemed to be from afar.'

¹⁸ 'Pursued

with toil.'

¹⁹ Ἀρκυωρός.²⁰ 'Seeing some things, hearing others.'²¹ Ἐπιδραμεῖται, dative.²² Ἐγκελεύειν.

towards them. The young fawns, then, are taken thus: but the fullgrown are difficult of capture; for they feed²³ with their mothers and the rest of the herd; and, when pursued, retire in the midst of the deer, sometimes *in the van*,²⁴ rarely²⁵ in the rear.

²³ Νέμεσθαι.

²⁴ Πρόσθεν.

²⁵ Ὀλιγάκις.

V.

I feel sanguine,¹ then, and am indeed confident that I shall be able to prove that this man has perpetrated many misdemeanours, and deserves the heaviest penalty; but I will mention to you what, *in spite of this conviction*,² I apprehend, and I will not conceal that all the trials carried on before you appear to me to depend³ full as much upon the times⁴ as upon the facts,⁵ and I am apprehensive lest⁶ the long interval which has elapsed since the embassy may have engendered in you some forgetfulness of or indifference⁷ to the crime. I will, however, tell you by what means you seem to me, *notwithstanding these drawbacks*,⁸ likely⁹ to arrive at a just decision and sentence on the present occasion. It must be by¹⁰ reflecting, in your own minds, and weighing carefully upon what point it becomes the state to exact an account¹¹ from an ambassador.¹² In the first place, then, he ought to give an account of *his despatches*; ¹³ secondly, *of the views he has advocated*; ¹⁴ thirdly, of the instructions given him: next, of the dates¹⁵ of the transactions; and, *to crown*¹⁶ all this, he should shew whether his negotiations have been effected with or without bribery. *For what earthly reason*,¹⁷ you

¹ Θαρρῶ.

² Καίπερ ὑπειληφὸς ταῦτα.

³ Εἶναι, *with gen.* Cf.

the Latin idiom, 'Hominum erant, non caussarum.' LIVING.

⁴ Καιροί.

⁵ Πράγματα.

⁶ Μὴ, *with perf. conjunctive*.

⁷ Συνήθεια, *with gen.*

⁸ Ὅμως ἐκ τούτων.

⁹ Ἄν, *with infinitive*.

¹⁰ Εἰ, *with optative*.

¹¹ Λόγος.

¹² Πρεσβυτής.

¹³ Ὃν ἀπήγγειλε.

¹⁴ Ὃν ἐπέισε.

¹⁵ Χρόνος.

¹⁶ Ἐπὶ, *with dative*.

¹⁷ Τί δήποτε;

will ask, should he give an account of these particulars? Because your deliberations on public affairs depend on the despatches:¹⁸ *so that*,¹⁹ if they are true, your resolutions are just, and, if otherwise, the contrary; you conclude, too, that the counsels²⁰ tendered by ambassadors are *in a high degree reliable*;²¹ for you listen to them as to men well-informed on the subjects of their mission; an ambassador, therefore, ought not to be convicted of giving you any unworthy²² or prejudicial advice.

¹⁸ Ἀπαγγελία. ¹⁹ Οὕν. ²⁰ Συμβουλία. ²¹ Πιστός, *comparat.*
JELF, § 784. ²² Φαῦλος.

VI.

Surely, too, he is bound to have negotiated¹ the matters upon which you instructed² him to speak or act, and which you explicitly³ decreed he should transact. 'Admitted,'⁴ you will say; 'but why should he be responsible for dates?'⁵ Because, Athenians, it frequently happens that an opportunity⁶ for many important transactions is limited to a brief period, and, if any man voluntarily surrenders⁷ and betrays it to his adversaries, no subsequent exertion can recover it. Then, as to his serving you gratuitously⁸ or otherwise: I know that you would all say that the acceptance of money from sources injurious to the country is outrageous,⁹ and merits grave displeasure. However, the lawgiver¹⁰ *drew no distinctions*,¹¹ but unreservedly¹² interdicted the acceptance of presents, *under any circumstances*,¹³ believing, in my opinion, that the man who has once received and been corrupted by bribes, no longer remains a sound judge of his country's interests.

¹ Διοικεῖν, *perf.* ² Προσάγγειν. ³ Διαβρρήδην. ⁴ Εἶεν.
⁵ Χρόνοι. ⁶ Καιρός. ⁷ Καθυφίημι. ⁸ Προίκα. ⁹ Δεινόν.
¹⁰ Ὁ νόμον τιθεῖς. See Preface, *Middle voice*. ¹¹ Οὐ διώρισε τοῦτο.
¹² Ἀπλῶς. ¹³ Μηδαμῶς.

If, therefore, I should clearly convict this man *of having falsified his despatches*,¹⁴ and of having prevented the people hearing the truth from me, of having recommended everything that was opposed to your interests, of having executed none of your instructions during¹⁵ his embassy, of having squandered¹⁶ the seasons wherein opportunities for numerous important negotiations were lost to the state, and of having received, in conjunction with Philocrates, presents and *hireling pay*¹⁷ for all these services, condemn the man and exact an atonement worthy of his crimes; and if I fail to prove these charges singly or collectively, hold me an unworthy person and acquit the accused.

¹⁴ Μηδὲν ἀληθὲς ἀπηγγέλκοντα.¹⁵ Ἐν.¹⁶ Ἀνηλωκότα.¹⁷ Μισθοί.

VII.

While any one may¹ highly congratulate² Philip on his good fortune, he may justly congratulate him especially on a still more signal triumph, which no other man has, I believe, in our times achieved. *The capture of*³ mighty cities, the subjugation of an extensive territory, and other similar enterprises, are, I imagine, confessedly⁴ enviable and brilliant deeds; but any one may say they have been achieved by many other conquerors. This good fortune, however, is *all his own*,⁵ and has not occurred to any other human being. Of what nature is it? It is the discovery of men even more profligate than he desired, when he was in want of profligate men to further his affairs. Is it possible that these men cannot justly be supposed to be such, *since they*⁶ deceived you *by lending themselves for hire*⁷ to perpetrate frauds which Philip, in his own cause, and

¹ Ἄν, with partic. W. Gr. Gr. § 167.² Εὐδαιμονίζειν, with gen.³ Τὸ—εἰληφέναι.⁴ Πῶς γὰρ οὐ;⁵ Ἰδίος.⁶ Οἷνε.⁷ Μισθώσαντες ἑαυτούς.

with such important interests at stake, never *had the effrontery*⁸ to fabricate,⁹ nor embodied¹⁰ in any document,¹¹ nor allowed any of his ambassadors to state in his name? And while¹² Antipater and Parmenion, though servants of *an absolute master*,¹³ and never destined to *hold communication*¹⁴ with you after these negotiations, nevertheless avoided being the instruments of your deception: yet these men, appointed as the envoys of Athens, the freest of cities, *were profligate enough*¹⁵ to deceive you, whom they must needs meet face to face, in whose society they must live for the remainder of their lives, and before whom they were destined to give an account¹⁶ of their proceedings. Is it possible that men can be more profligate or more *desperately reckless*¹⁷ than these?

* Τολμᾶν. See the note on Τολμᾶν, in BR. MONK'S 'Alcesteis,' Index.

⁸ Ψεύσασθαι.

¹⁰ Γράφειν.

¹¹ Ἐπιστολῇ.

¹² Μέν.

¹³ Δεσπότης.

¹⁴ Ἐντεύξεσθαι, with dative.

¹⁵ Ὑφίστημι, 1 aor. act.

¹⁶ Εὔθυναί.

¹⁷ Ἀπονενοημένοι.

VIII.

I believe that you are universally aware that¹ all these advantages were basely and wickedly lost and sacrificed by these men. Now *I am so far from*² founding³ anything like a *malicious impeachment*⁴ upon these transactions, or from wishing you to do so, that if⁵ the negotiations were thus discharged through fatuity,⁶ or simplicity, or through any other *intellectual defect*,⁷ I acquit⁸ the accused myself and I counsel you to do so. *At the same time*,⁹ not one of these pleas¹⁰ is either constitutional¹¹ or just. For you do not invite or constrain any man to administer public

¹ Ὅτι, with perf. indic. BUTTM., Gr. Gr. § 139, g. ² Τοσοῦτ' ἀπέχω

τοῦ.

³ Προσάγειν, with dative.

⁴ Συκοφαντία.

⁵ Εἰ, with perf.

indic. JELF, Gr. Gr. § 851.

⁶ Ἀβελτερία.

⁷ Ἀγνοία.

⁸ Ἀφίημι.

⁹ Καίτοι.

¹⁰ Σκῆψις.

¹¹ Πολιτικός.

affairs; but whenever¹² any one, convinced of his own capacity, comes forward, you, acting like men of worth and liberality, receive him *with courtesy*¹³ and not with jealousy—you elect¹⁴ him, and entrust¹⁵ your interests to him. If, then, the man succeed, *he will receive honor*,¹⁶ and will, *on that score*,¹⁷ hold a higher position¹⁸ than the mass; but, if he fails, shall he allege excuses and pleas?¹⁹ No! it is unjust: for it would not reconcile²⁰ our ruined confederates, and their children, or their wives, to have suffered such disasters through fatuity on my—not to say on his—part; *very far from it*.²¹ Notwithstanding this, forgive him these most grave delinquencies, if he shall be proved to *have wrought the mischief*²² through simplicity or any other mental defect: if through profligacy, for²³ money or presents, should this be clearly proved by the facts²⁴ themselves, send him, *if possible*,²⁵ to the scaffold, if not, make him a living warning to his fellows.²⁶

¹² Ἐπειδὴν, *with conjunctive*. BUTTM. *Gr. Gr.* § 139, c. ¹³ Εὐνοικῶς.
¹⁴ Χειροτονεῖν. ¹⁵ Ἐγχειρίζειν. ¹⁶ Τιμᾶν, *fut. mid.* See JELF, *Gr. Gr.* § 364, 2., *on the apparently passive force of this tense.* ¹⁷ Κατὰ τοῦτο. ¹⁸ Πλέον ἔχειν. ¹⁹ Πρόφασις. ²⁰ Ἐξαρκεῖν. ²¹ Πολλοῦ γε καὶ δεῖ.
²² Δυμαίνομαι, *perf. pass. partic.* *On this and other deponents passive*, see JELF, *Gr. Gr.* § 368. ²³ Λαβῶν. ²⁴ Τὰ πεπραγμένα. ²⁵ Μάλιστα μὲν, εἰ οἶόν τε. ²⁶ Οἱ λοιποί.

IX.

It is always right to hate and chastise traitors and *corrupt politicians*;¹ but it would now be especially opportune, and generally serviceable to all mankind. For a terrible malady has fallen upon Greece, difficult of cure, and demanding *every aid from fortune*,² besides vigilant care on your own part. For the most eminent men in the states, men who claim to preside over the public interests,

¹ Δωρόδοκοι. ² Πολλή τις εὐτυχία. *On τις intensive*, see JELF, § 659, 4.

betraying, in *their infatuation*,³ their own independence, are bringing a self-imposed⁴ vassalage upon themselves, *by talking, in softened terms, of*⁵ Philip's hospitality, society, and friendship; while the rest, and even the ruling powers in all the states, whose duty it was to chastise them and put them to death on the spot, are so far from doing anything of the kind, that⁶ they admire and envy, and would severally desire to resemble them. Yet it was this policy,⁷ and aspirations⁸ such as these, which had, *but a little time ago*,⁹ annihilated the ascendancy and the national repute¹⁰ of Thessaly, and is, at this moment, actually stripping¹¹ her of her independence—for Macedon *mounts guard*¹² in some of her citadels—and which, entering Peloponnese, enacted the massacres in Elis, and infected¹³ those ill-fated men with such infatuation¹⁴ and insanity that¹⁵ they slaughtered their own relations and fellow-countrymen, *in order to*¹⁶ domineer over one another, and to cringe to Philip. Not even there did it halt; but, entering Arcadia, *it plunged society into chaos*,¹⁷ and now many Arcadians who ought, equally with yourselves, to take the highest pride in their independence—for you and they alone are *the children of your own soil*¹⁸—are admiring Philip, and *are erecting*¹⁹ and wreathing *bronze statues*¹⁹ to his honour, and, *to crown all*,²⁰ have passed a resolution to receive him in their cities, should he visit Peloponnese.

³ *Adjective.* ⁴ *Αὐθαίρετος.* ⁵ *ὑποκοριζόμενοι.* ⁶ *Ὡστε, indic.* JELF, § 863. ⁷ *Πράγμα, which is, in some of its senses, nearly* = *πραῖς.* LIDD. and SCOTT. ⁸ *Ζηλώματα.* ⁹ *Μέχρι ἐχθὲς ἢ πρόην.*
¹⁰ *Ἀξίωμα.* ¹¹ *Παραρείσθαι.* ¹² *Φρουρεῖν.* ¹³ *Ἐμπύλημι.* Vid. LIDD. and SCOTT. ¹⁴ *Πάρανοια.* ¹⁵ *Ὡστε, infin.* JELF, § 863.
¹⁶ *Ἰνα, conjunctive without ἄν.* W. Gr. § 176. ¹⁷ *‘Made all things there up and down.’* ¹⁸ *Αὐτόχθονες.* ¹⁹ *Ἰστάναι χαλκούν.*
²⁰ *Τὸ τελευταῖον.*

X.

The Argives did exactly the same. These things, I

earnestly protest,¹ *to speak in no trifling vein*,² demand no slight precaution, since the malady travels in a circle, and has reached ourselves. While, therefore, you are still secure, be on your guard, and *instantly degrade*³ the first persons who introduce it; if otherwise, beware lest⁴ what I now propose shall seem to be sound advice at a moment when you will no longer have it in your power to do what is requisite. Do you not see how clear⁵ and conspicuous a warning the unfortunate Olynthians have proved? They were ruined by acting thus more than from any other cause; and this you may clearly⁶ test⁷ *by a survey of their history*.⁸ For, at a time when they only possessed four hundred horse, and when, collectively,⁹ they did not exceed five thousand in number, the Chalcidians not having yet been *centralised in one capital*,¹⁰ the Lacedæmonians having attacked them with a considerable land¹¹ and naval force—for you are probably¹² aware that about that period the Lacedæmonians, *to speak vaguely*,¹³ ruled land and sea—yet, notwithstanding the numerous forces which attacked them, they lost neither their city nor a single fort,¹⁴ but even gained¹⁵ several battles, killed three of the Polemarchs, and finally concluded¹⁶ the war on their own terms.

¹ Νῆ τὴν Δήμητρα. ² Εἰ δέῃ μὴ ληρεῖν. ³ Ἀτιμώω, 1 aor. act. imper. See JELF, *Gr. Gr.* § 401, on the *instantaneous force of the aorist*.

⁴ Ὅπως μὴ, with fut. indic. *W. Gr. Gr.* § 176, 3. ⁵ Ἐναργής.

⁶ Καθαρῶς. ⁷ Ἐξετάζειν. ⁸ Ἐκ τῶν συμβεβηκότων αὐτοῖς.

⁹ Σύνπαντες. ¹⁰ Συμφικισμένων εἰς ἓν. ¹¹ Πεζός. ¹² Δῆπου.

¹³ Ὡς ἔπος εἰπεῖν. See LIDD. and SCOTT, ἔπος. ¹⁴ Φρούριον. ¹⁵ Κρατεῖν, accus. ¹⁶ Κατέθεντο.

XI.

But when some began to receive bribes, and the mass through infatuation, or rather through ill-fate, held these men more trustworthy than *their own advocates*:¹ when

¹ 'Those speaking for themselves.'

Lasthenes roofed² his house with the timber³ presented to him from Macedonia, and Euthycrates fed herds of oxen *without paying anything for them*,⁴ and another arrived with⁵ a flock of sheep, some one else with horses, while the mass—the very men *who were prejudiced by these transactions*⁶—were *not only not*⁷ indignant, and did not choose to punish *the authors of them*,⁸ but admired,⁹ envied, honoured, and pronounced them men; when, I say, these practices had thus *gained ground*,¹⁰ and bribery prevailed, *although they possessed*¹¹ a thousand horse, and exceeded¹² ten thousand in number, though all the neighbouring states were their confederates, and you aided them with ten thousand foreign troops and fifty triremes, not one of these resources availed to save them; but, before¹³ a year of the war had expired, the traitors had sacrificed all their cities in the Chalcidic, and Philip could not attend to all *the would-be traitors*,¹⁴ nor did he know what¹⁵ first to seize. And the authors of these deeds *felt no shame for*¹⁶ the sun nor for the land that was their native country, whereon they stood, nor for temples nor tombs, nor for the ignominy *destined hereafter to crown*¹⁷ such transactions; so insane and infatuated¹⁸ does corruption render men.

² Ἐρέφω.³ Ξύλα.⁴ 'Giving a price to no one.'⁵ Ἐχων.⁶ 'Against whom these things were going on.'⁷ Οὐχ ὄπως. BUTTM.,

Gr. Gr. § 150.

⁸ 'Those doing these things.'⁹ Ἀποβλέπω.¹⁰ Προάγειν.¹¹ Participle. JELF, Gr. Gr. § 697, c.¹² 'Being

more than.'

¹³ Πρὶν, infin. W. Gr. Gr. § 177, b. obs. 2.¹⁴ Οἱ

προδίδοντες. On this signification of the present, see JELF, § 398, 2.

¹⁵ Ὅτι, with conjunctive, without ἄν. See JELF, § 828, 2.; 830, 1.¹⁶ Αἰσχύνεσθαι. JELF, § 550.¹⁷ Γενησόμενος ἐπὶ.¹⁸ Παραπλήξ.

XII.

I imagine, Athenians, that all who have sought Athenian citizenship, *owing to their fondness for*¹ our customs

¹ 'Having been lovers of.'

and institutions, would probably live among us, and share those privileges which they longed for as soon as they obtained them. While those who are penetrated neither by a desire for, nor admiration of, any of those institutions, but who are fond of the advantages² which they reap from the repute of being honoured by you, these men, I believe, whenever³ they discern a prospect of greater advantages from any other quarter, will pay court to them *without* the slightest regard for⁴ you. For instance, to let you know what I refer to in speaking thus, when the notorious⁵ Python, just *after the murder of*⁶ Cotys, did not consider *every retreat*⁷ safe, he repaired to you and sought the rights of citizenship,⁸ and declared you the first nation on earth; but, as soon as he imagined⁹ Philip's fortunes would suit him better, he espoused⁹ his cause, without a thought of you. For there is nothing consistent,¹⁰ there is nothing religious¹¹ in these men *who live on the principle of self-interest*;¹² and every wise man ought to save himself from them by vigilant precaution, not to trust them first and inveigh against them afterwards.

Let us, however, suppose, even though it be contrary to the truth, that Charidemus has been, is, and will be, *a true friend*¹³ to us, and that he will never entertain any other sentiment; yet it is none the more expedient to decree these honours to him. For, if he had received this *pledge of security*¹⁴ for any other object than the affairs of Kersobleptes, it would have been less outrageous: but, as the

² Πλεονεξία. ³ Όταν, with conjunctive. ⁴ Partic. JELF, § 697, b.

⁵ Οἷτρος. Vid. LIDD. and SCOTT, οἷτρος, iv.

⁶ Partic. JELF, § 696.

⁷ 'To depart whither he might chance;' ὅποι, with optative without ἄν. JELF, § 844.

⁸ Πολιτεία.

⁹ Present. On the interchange of the aor. and pres. in narrative, see JELF, § 401, 5.

¹⁰ Βέβαιος.

¹¹ Ὀσιος.

¹² Οἱ ἐπὶ τῇ τοῦ πλεονεκτεῖν προαίρεσει ζῶντες.

¹³ Σπουδαῖος.

¹⁴ Ἀδεία.

matter stands, I do not, *after full reflection*,¹⁵ believe he is to be trusted *for the use he will make of*¹⁶ the advantages conferred by this decree.

¹⁵ *Participle.*

¹⁶ Ὑπὲρ οὗ καταχρήσεται.

XIII.

I do not count *as a crime*¹ *the occasions upon which*,³ when a soldier among the slingers and light troops, *at the commencement of his career*,² he *served against*³ our country, nor even the depredations he once committed on your confederates with a piratical vessel: but I pass them by. Why? Because urgent necessities cancel⁴ all calculations of what is right and wrong in action, so that in forming a fair estimate a man ought not *to be severely critical on*⁵ these points. Let me, however, tell you *what was the first occasion when*,⁶ *on becoming a leader of mercenaries*,⁷ and in command of what troops, he began to injure you. First of all, having been hired by Iphicrates, and having served with his mercenaries, under that general, for more than three years, after⁸ you had superannuated⁹ Iphicrates, and had despatched Timotheus against Amphipolis and the Chersonese, he delivered up to the people of Amphipolis the hostages of that city, whom Iphicrates had received¹⁰ from Harpalus, and had given *into his charge*,¹¹ although you had ordered¹² him to conduct them to you; and this prevented¹³ our taking Amphipolis. Secondly, when Timotheus hired him and his forces again, he declined to serve him, but departed *by sea*¹⁴ with your thirty-oared vessels to Cotys, whom he well knew to be your bitterest enemy.

¹ Ἐν ἀδικήματος μέρος. Vid. LIDD. *Lex.*, μέρος.

² Τὸ ἀπ' ἀρχῆς.

³ Ὅσα—ἐστράτευται ἐναντία, *with dative.*

⁴ Ἀναρρεῖν.

⁵ Ἀκριβο-

λογεῖσθαι περί.

⁶ Ὄθεν ἀρξάμενος.

⁷ Ξεναγῶν ἦδη.

⁸ Ἐπειδή,

with aor. indic. JELF, §§ 839, 840.

⁹ Ἀποστράτηγον ποιεῖν.

¹⁰ *Partic.*

¹¹ *To him to guard.*

¹² *Partic. gen. abs.*

¹³ Ἐμποδῶν κατέστη

τοῦ μή.

¹⁴ Πλέων.

After this, as Timotheus chose to carry on the war against Amphipolis before prosecuting that against the Chersonese, as he was unable to do any mischief there, he again served¹⁵ the Olynthians for hire, though they were your foes, and were about that time in possession of Amphipolis. *On his voyage*¹⁴ thither, *after putting out to sea*¹⁶ from Cardia, intending¹⁷ to fight against our country, he was captured by our triremes.

¹⁵ *Present.* JELF, § 401, 5.

¹⁶ Ἀνέχεσθαι, 1 aor. pass. partic.

¹⁷ Ἰδᾶ, with conjunctive without ἄν. JELF, § 805.

XIV.

The grievance,¹ however, is not that² our counsels³ are inferior to those of our ancestors, who surpassed the world in excellence, but to those of all mankind. Is it not disgraceful that, while the Æginetans, *your near neighbours*,⁴ inhabiting an island so inconsiderable, and having nothing upon which they have a right to *plume themselves*,⁵ have not, even to this day, conferred citizenship on Lampis, who possesses the largest ships in Greece, and built their city and harbour; but, on the contrary, have hardly deemed him worthy of *immunity from the resident alien tax*;⁶ that, while those execrable Megareans *know so well how to maintain their dignity*,⁷ that, on the Lacedæmonians sending and requesting them to make Hermon, the pilot, a citizen, they replied that whenever⁸ they perceived that they had created⁹ him a Spartan, they would, of their own accord, create¹⁰ him a Megarean; nevertheless you, Athenians, *after having admitted him to all your political privileges*,¹¹ and honoured him by other distinctions, are to

¹ τὸ δεινόν. ² Ἐλ. ³ Verb. ⁴ τοῦτοις. Vid. LIDD. and SCOTT, οὔτως. ⁵ Μέγα φρονεῖν. ⁶ Ἡ ἀτέλεια ἢ τοῦ μετοικίου. ⁷ Οὕτως

εἰ τὰ παρ' αὐτοῖς σεμνύνειν. ⁸ Ὅταν, conjunctive. ⁹ Partic. perf. pass. of ποιεῖν. On deponents passive, see JELF, § 368. ¹⁰ Future indic. On the indic. in oratio obliqua, see JELF, § 886. ¹¹ 'Having

shared with him all the city.'

confer this additional boon upon him? What vessels has he taken for you, in consequence of which those who lost their ships are conspiring against him? What city has he taken captive, and surrendered¹² to you? What enmities, identical with your own, has he contracted?¹³ No man can say.

With regard to the laws which we have cited,¹⁴ gentlemen of the jury, I desire, *before I resume my seat, to address a few words to you*,¹⁵ in the belief that, *if you bear them in mind*,¹⁶ you will be better able to guard, in case the defendants¹⁷ should attempt to deceive and cheat¹⁸ you. The first law expressly¹⁹ declares, that if any one *commits a murder*,²⁰ the senate shall try the case; whereas this man has proposed that, in case of murder, the criminal *may be seized on the spot*.²¹ Take heed and remember that *to give a man up*²² without²³ allowing him a trial, is, of all courses, most contrary to *the act of a judge*.²⁴ The next law does not allow us to outrage or to exact²⁵ money even from *the convicted murderer*.²⁶ whereas this man, in rendering him liable to seizure, allows²⁷ all this; for it will be in the power of those who seize him to do whatever²⁸ they may please.

¹² Παραδίδωμι. ¹³ Αἰρεῖσθαι, *perf. pass. deponent*. JELF, § 368.

¹⁴ Παραγεγράμμεθα. JELF, § 368. ¹⁵ Μικρὰ πρὸς ὑμᾶς ἐλπὼν καταβαίνειν.

¹⁶ *Partic. with ἄν*. JELF, § 429. ¹⁷ Οὔτοι. LIDD. and SCOTT, οὗτος.

¹⁸ Φενακίξειν. ¹⁹ Ἀντικρυσ. ²⁰ 'Kills.' ²¹ Ἀγώγιμος εἶναι εὐθὺς.

²² Ἐκδοτον ποιεῖν. ²³ 'Not.' ²⁴ Τὸ κρίνειν. ²⁵ *Double accus.*

W. Gr. Gr. § 139. ²⁶ Ὁ ἐαλωκὸς ἀνδροφόνος. ²⁷ 'Has given.'

²⁸ Ὁ τι ἂν, *with conjunct*.

XV.

Consider this also, Athenians, that you have waged many wars both against democracies and oligarchies—this, indeed, you well know—but perhaps not one of you

reflects for *what objects you have gone to war against either*.¹ What, then, were your objects? When opposed to democracies, it was either on the ground of private complaints,² which you could not arrange by diplomacy,³ or on *territorial or boundary questions*,⁴ or from rivalry, or for the primacy⁵ of Greece. When opposed to oligarchies, it has been for none of these reasons, but in defence of *your political principles*⁶ and your freedom; so that I should not scruple to declare my opinion that it is more for your interests that all the Greeks who live under democracies should be at war with you, than that those governed by oligarchies should be friendly to you. For I imagine you could readily have made⁷ peace with freemen, whenever⁸ you wished, while I believe not even friendship to be safe with the subjects of oligarchy; for it is impossible that oligarchs can be well-disposed to a commonalty, or men ambitious of rule to men determined⁹ to live on terms of equality.

But I am surprised that¹⁰ not one of you believes that, when¹¹ Chios and Mitylene are¹¹ already *subject to oligarchy*,¹¹ and Rhodes and almost all mankind are, even now, being gradually decoyed¹² into this servitude, our own constitution will *be involved in the danger*; ¹² that not one of you reflects that, if all Greece shall combine¹⁴ *under the influence of*¹⁵ oligarchy, they will assuredly not leave your own popular government unmolested. For they know that none *besides yourselves*¹⁶ will restore affairs to freedom;

¹ 'For what things is the war to you against either.' ² Ἐγκλημα.

³ Δημοσίᾳ. At Athens, envoys transacted their affairs with the Assembly, not with a Cabinet, or a Minister for foreign affairs.

⁴ 'Concerning a part of land or bounds.' ⁵ Ἡγεμονία. ⁶ Ἡ

πολιτεία. ⁷ Ἄν, with infin. ⁸ Ὅποτε, with optative. JELF, § 843.

⁹ Ἡρημένοι, deponent pass. JELF, § 368. ¹⁰ Εἰ. ¹¹ Gen. abs.

¹² Ὑπαγόμενοι. ¹³ Συγκινδυνεύειν. ¹⁴ Συστήσεται. ¹⁵ Διὰ, with

genitive. ¹⁶ Ἄλλοι.

they will therefore be anxious to remove those from whose hands they believe some disaster likely¹⁷ to befall themselves.

¹⁷ "Αν, with *infin.* JELF, § 429.

XVI.

The authors¹ of personal wrongs we ought to consider enemies of the very persons injured by them; but those *who seek to subvert*² free constitutions,³ and to change them into oligarchies, I recommend you to account common foes to all the votaries⁴ of freedom. Besides, it is right that you, the members of a popular constitution,⁵ should *clearly evince those sentiments*⁶ towards commonalties who are unfortunate, which⁶ you would expect others to entertain towards yourselves, if⁷ anything of the kind—*which Heaven forbid!*⁸—should ever befall you. Indeed, should⁹ any one assert that the Rhodians have suffered deservedly, still it is no fit occasion to exult;¹⁰ for the fortunate ought to prove themselves the best counsellors¹¹ for the unfortunate, since no man can foresee what may befall him.

I have frequently heard¹² some men among you, on this spot, saying that, when your commonalty miscarried, certain states concerted¹³ its recovery; among whom I

¹ *Partic.* ² Οἱ καταλύοντες. On this sense of the present, see JELF, § 398, 2. ³ Πολιτεία, in its specific sense, means, 'a free constitution,' a *republic*, as opposed to a democracy, despotism, or oligarchy. ⁴ Ἐπιθυμεῖν, *partic.* ⁵ Τοιαῦτα φρονούντες φαίνεσθαι. ⁶ Οἷάπερ ἂν, with *opt.* ⁷ Εἰ, with *opt.*, because a mere supposition, not a probable contingency, is signified. ⁸ Ὅ μὴ γένοιτο. ⁹ Εἰ, with *fut. indic.*, because the condition is regarded as certain. JELF, § 853. ¹⁰ Aorist, which commonly expresses transitory emotions of the mind. JELF, § 401, seqq. ¹¹ *Partic.* after φαίνεσθαι. W. Gr. Gr. § 164. ¹² Ἀκούω, like ἤκω, πυνθάνομαι, αἰσθάνομαι, μανθάνω, κ.τ.λ., is frequently used in the sense of the perfect. JELF, § 396. ¹³ Συμβουλευόμεναι, with *infin.* of the object. See JELF, § 664, i.

will, on the present occasion, briefly allude to the Argives only. For I could not wish¹⁴ that you, enjoying credit for always rescuing the unfortunate, should in this achievement appear inferior to the Argives, who, though inhabiting a territory on the Lacedæmonian frontier, and beholding them ruling land and sea, neither scrupled¹⁵ nor feared to evince their friendly disposition¹⁶ towards you. and even decreed that they should hold, as public enemies, envoys who had arrived from Lacedæmon to demand¹⁷ certain of your political exiles, unless¹⁸ they departed before sun-set. Is it not then disgraceful that, while the Argive commonalty cowered not in those times before the Lacedæmonian ascendancy and power, you, Athenians as you are, should be terrified by a barbarian, and that a woman!

¹⁴ Ἄν, with opt.¹⁵ Ἀποκνεῖν.¹⁶ Partic. after φανῆναι.¹⁷ Partic. future. BUTTM., Gr. Gr. § 144, 3.¹⁸ Ἐὰν μὴ, with conjunctive. JELF, § 851, ii. a. On the conjunctive after an historic tense, see JELF, § 806, 2.

XVII.

In the case of all other men who are brought to trial,¹ gentlemen of the jury, I observe that there are one or two offences which are laid to their charge, and abundance of speeches of this description: 'Which of you ever knew² anything like this of me? Which of you ever saw me acting thus? It is impossible; and these fellows are slandering me through enmity. I am the victim of false witnesses:' and so forth. In this criminal's case, however, all this is reversed. For I believe you are all aware of his character, of the profligacy and unbridled arrogance of his life; and I imagine that some of you have long³ been wondering that they have not heard from me facts

¹ Οἱ κρινόμενοι.² Construction: σύννοδά τιναί τι. Vid. LIDD., Lex., σύννοδα.³ Πάλαι, with infin. pres. JELF, § 396.

familiar to themselves. But I find that many of the sufferers are not even willing to attest all the wrongs they have sustained, *from their dread of*⁴ his violence and *meddlesome disposition*,⁵ and of those resources⁶ which render this contemptible wretch powerful and formidable. For the vantage-ground of power and wealth in acts of profligacy and outrage affords a barrier *against the danger of suffering*⁷ *from any sudden attack*.⁸ Indeed, if stripped⁹ of his fortune, he would probably¹⁰ desist from violence; and, in this contingency, he will not have the slightest influence among you; for he will revile and clamour to no purpose, and will have to give satisfaction upon equal terms with the rest of us, if he commits any wanton outrage. As it is, however, three sordid villains screen¹¹ him. Men of this character are his *hired retainers*; ¹² and others besides these, a confederated band of witnesses, who do not openly interfere¹³ with you, but *quietly insinuate*¹⁴ their falsehoods *by significant gestures*.¹⁴ I believe, indeed, that they will reap no kind of benefit from him; but some men are terribly prone *to run headlong towards*¹⁵ the rich, and *to be at their beck and call with evidence*.¹⁶

⁴ Participle. ⁵ Φιλοπραγμοσύνη. ⁶ Αφορμή. ⁷ Πρὸς τὸ μηδὲν ἂν παθεῖν. JELF, § 429. ⁸ Ἐξ ἐπιδρομῆς. ⁹ Περιαιρεθείς.
¹⁰ Ἄν, with optative. ¹¹ Προβάλλεσθαι, perfect in the sense of present. JELF, § 399, obs. 2. ¹² Μισθοφόρος. ¹³ Ἐνοχλεῖν. ¹⁴ Ῥᾶστα ἐπινεύειν.
¹⁵ Φθείρεσθαι πρὸς, accus. ¹⁶ 'To be present and attest.'

XVIII.

Further reflection convinced me that our country is capable of realising¹ manifold sources of revenue; and, in order that² the truth of this opinion may be recognised, I will first give a sketch of³ the natural capabilities⁴ of

¹ Παρέχεσθαι. ² Ὅπως, conjunctive. JELF, § 805, seqq. ³ Διηγείσθαι. ⁴ Φύσις.

Attica. The very produce of the soil attests the extreme mildness of the seasons, for plants which in many countries will not even blossom, bear fruit there. And the sea which borders our territory rivals the land in the variety of its produce. All the fruits, too, that the bounty of Providence supplies in season, are there the earliest to bloom, the latest to decay. Nor does it excel only in *the annual offspring of the soil*; ⁵ the land has treasures that never die. Nature has planted there *exhaustless quarries of marble*, ⁶ the source of fair temples, fair altars, and exquisite images of the gods; and many a Greek and many a barbarian seeks it. There is also land which yields not fruit when sown; but, if excavated, ⁷ feeds many fold more than corn-growing soil: it is surely by destiny that it is *richly veined with silver*. ⁸ For, though many are the neighbouring states by land and by sea, not unto one of them does the tiniest *vein of silver* ⁹ reach. One may reasonably suppose that the city was founded about the centre of Greece, and of *the whole civilised world*; ¹⁰ for, in proportion to our distance from it, is the severity ¹¹ of the winters or the summers we encounter. While all who may propose to travel from one extremity of Greece to the other, in passing Athens either by land or by sea, pass the centre ¹² of a circle. Moreover, though it is not encircled by the sea, yet it attracts ¹³ like an isle by every wind that blows all that it requires, and sends away what it wishes to export; for it *has a double seaboard*. ¹⁴ As a part of the continent, too, it receives much merchandise by land. And while most states have troublesome barbarians for their neighbours, on the Attic frontier are states as alien as possible from barbarians.

⁵ 'Plants flourishing for a year, and growing old.' ⁶ Λίθος
 ἄφθονος. ⁷ Ὀρυζώμενος. ⁸ Ὑπάργυρος. ⁹ Φλέψ ἀργυριτιδος
¹⁰ Πᾶσα ἡ οἰκουμένη. ¹¹ Adjective. ¹² Τόπος. ¹³ Προσάγεσθαι.
¹⁴ Ἀμφιθάλασσος εἶναι.

XIX.

I will now show that Athens is an extremely agreeable and profitable resort for commerce. In the first place, it undoubtedly possesses the finest and most secure harbours¹ for vessels, where in bad weather they can rest at a commodious anchorage.² Moreover, in most cities merchants find it necessary to export in exchange for imports,³ because their money is not current abroad;⁴ now, in Athens there are a great many commodities for export, in high request;⁵ and if they are not disposed to trade by barter,⁶ they make an excellent bargain by the export of⁶ silver. For, wherever⁷ they sell it, they never fail to receive more than its original value.⁸ And if any one were to propose to the Board of Trade⁹ rewards for the most equitable and speedy decisions of controverted points—thus preventing¹⁰ the detention of merchants anxious to set sail—commerce would thereby be rendered more extensive and more agreeable.¹¹ It is also just and right that those merchants and ship-owners,¹² who are apparently useful to the state through the excellence¹³ of their vessels and merchandise, should be distinguished by public honours,¹⁴ and sometimes be invited to entertainments. For, if treated thus, they would, not only for the sake of gain, but for that of honour also, zealously serve us as friends.¹⁵ It is also clear, that the amount of imports and exports, of sales, of wages, and of customs, would be proportioned to the number of merchants who might settle among us,¹⁶ or reach our shores. To procure, therefore,

¹ Ὑποδοχαί.
² Εἰσορμίζω, partic. 1 aor. pass.
³ Ἀντιφορίζεσθαι.

⁴ For they use coins [νομίσματα] not useful abroad.
⁵ Which men may need.
⁶ Ἐξάγειν, pres. partic.

⁷ Ὃπου ἂν, conjunctive.
⁸ Τὸ ἀρχαῖον.
⁹ Ἡ τοῦ ἐμπορίου ἀρχή.
¹⁰ Ὡς μὴ, with infin.

¹¹ More men would through these means trade and more agreeably.
¹² Ναύκληροι.
¹³ Adj. ἀξιόλογος.
¹⁴ Προεδρία.

¹⁵ Ἐπισπεύδειν [opt. with ἂν] ὡς πρὸς φίλους.
¹⁶ Εἰσοικίζεσθαι, opt. with ἂν.

such an extension¹⁷ of our revenue, there is no need to spend anything but polite decrees, and *personal attentions*.¹⁸ But with regard to other sources of income which, I think, might¹⁹ be realised, I am aware that some outlay²⁰ will be required. However, when²¹ the funds²² are procured, it would be highly desirable to build inns²³ for shipowners, in addition to those already existing; and if dwelling-houses and shops²⁴ were constructed for *retail dealers*,²⁴ both in the Piræus, and in the city, it would at once prove an ornament to the state, and realise a considerable profit. It seems to me, too, that it would be advisable to try whether²⁵ it would be feasible for the state to become a proprietor of *merchant vessels*,²⁶ as it is of *men of war*,²⁷ and to let them out for hire²⁸ on security,²⁹ just as it does with other public property.

¹⁷ Ἀξίησις. ¹⁸ Ἐπιμέλεια. ¹⁹ Ἄν, with *infin.* JELF, § 429.
²⁰ Ἀφορμή. ²¹ Ὅποτε, with *opt.* JELF, §§ 843, 844. ²² Καταγόνια.
²³ Πωλητήρια. ²⁴ Ἀγοραῖοι. ²⁵ Εἰ, followed by *verb in opt.* with *ἄν*.
Εἰ is here interrogative or deliberative — not conditional or hypothetical. The sentence it belongs to is neither a protasis nor an apodosis, but a principal sentence, which εἰ introduces deliberatively. See JELF, § 877, b. ²⁶ Ὀλκάδες. ²⁷ Τριήρης. ²⁸ Ἐκμισθοῦν. ²⁹ Ἐπ' ἐγγυητῶν.

XX.

Indeed, if¹ our silver mines only were well managed, I conceive that very large sums would² be paid into the treasury, independently of our other sources of revenue. I am anxious to prove their capabilities³ to those who are unconscious of them; for *when you appreciate them*,⁴ you will probably devise improved methods of working them. Every one, then, is aware that the works⁵ are of great antiquity; indeed, no one even attempts to state at what

¹ Εἰ, *opt.* W. Gr. Gr. § 154, c. ² Ἄν, with *infin.* ³ Δύναμις.
⁴ Partic. ⁵ I read τὰ ἔργα.

date they were undertaken. Nor has the *silver district*⁶ by any means *contracted its dimensions*;⁷ on the contrary, it is clear that it is *constantly enlarging its area*.⁸ Indeed, during the period in which the greatest number of men have been employed in the mines, no one has ever been at a loss for work—the work has always beaten⁹ the labourers. And at present, not one of the proprietors of slaves therein diminishes their number; on the contrary, he is always endeavouring to increase it as largely as he can. For, when¹⁰ a few only are employed in excavations and in searching for ore, but little treasure, I imagine, is discovered; but when many are employed, manifold is the ore¹¹ which is revealed. So that this is the only district which I know of, where no one is jealous of proprietors who *increase their stock*.¹² All landowners, too, can easily tell how many cattle¹³ and how many labourers suffice for an estate;¹⁴ and if any one *overstocks a farm*,¹⁵ they reckon it a loss; whereas in the silver mines every one says he is in want of workmen. For it is not like the following cases: whenever there is a host of coppersmiths,¹⁶ works in copper become cheap,¹⁷ and the coppersmiths *are thrown out of work*,¹⁸ and the iron-founders¹⁹ in the like manner; whenever, too, there is a glut²⁰ of corn and wine, as those articles become cheap, agriculture loses her profit; and many, abandoning the cultivation²¹ of land, turn to foreign-traffic²² and retail-trading,²³ and to usury. Whereas, the greater the quantity of silver ore that is disclosed, and the larger the sums made, the more numerous are the labourers who flock to the mines.

⁶ Ἀργυρώδης τόπος. ⁷ Εἰς μείον συστέλλεσθαι. ⁸ Ἀεὶ ἐπὶ πλείον ἐκτείνεσθαι. ⁹ Περιῆν. ¹⁰ Ὅταν, conjunctive. ¹¹ Ἀργυρίτις.
¹² Ἐπισκευάζεσθαι. ¹³ Ζεύγος. ¹⁴ Χωρίον. ¹⁵ Ἐπὶ πλείον τῶν ἱκανῶν ἐμβάλλειν. ¹⁶ Χαλκοτύποι. ¹⁷ Ἀξίος. ¹⁸ Καταλύεσθαι.
¹⁹ Ξυδηρεῖς. ²⁰ Πόλυσ. ²¹ Infinitive with article; ἐργασία would
ο abstract. ²² Ἐμπορία. ²³ Καπηλεία.

XXI.

I will next explain by what arrangements the mines may be¹ made most serviceable to the state. Now, I prefer no claim to applause, on the ground of what I am about to say, as² if I had made some *difficult discovery*.³ For of some of my assertions we have all ocular proof, while we listen on equal terms to the lessons of the past. But we have a right to wonder that the state, though it sees many private citizens *enriching themselves*⁴ by the mines, fails to imitate them. For, I presume, we have long ago heard from those interested in such matters, that Nicias formerly had a thousand men in the silver mines, whom he let⁵ out to Sosias of Thrace, *on condition of*⁶ his paying a clear⁷ obol *for each*⁸ of them *every day*,⁹ and he always maintained the same number. Hipponicus also had, about the same period, six hundred slaves *let out for hire*,¹⁰ and they produced a clear mina daily; and so it was with others, I suppose, in proportion to their several resources. But why recur to former times? For, at this moment, there are many slaves in the mines let out upon these terms. If, however, the plan¹¹ I propose were put into execution, this would be the only novelty, *that*,¹² as private citizens have derived¹² an ever-flowing income from the possession of slaves, the state would in the same way *become the proprietor of*¹³ public slaves, until¹⁴ there were three to each Athenian. Let any man who chooses judge, whether¹⁵ my plan is feasible, by a detailed examination of it. It is clear, then, that the treasury¹⁶ can afford better than in-

¹ Opt. with *ἀν*. ² Ὡς, with *partic. perf.* JELF, § 701. ³ Δυσεύ-
πετον. ⁴ Πλουτίζεσθαι. ⁵ Ἐκμισθόω. ⁶ Ἐφ' ᾧ, with *inf.*
JELF, § 867, 2. ⁷ Ἀτελής. ⁸ Genitive. ⁹ Τῆς ἡμέρας. ¹⁰ Ἐκ-
δομένος. ¹¹ Gen. *abs.* ¹² Κατασκευάζω, *perf. pass. deponent*.
JELF, § 368. ¹³ Verb, opt. with *εἰ*. ¹⁴ Ἐως, with opt. JELF, § 843.
¹⁵ Εἰ, with *indicative*. ¹⁶ Τὸ δημόσιον.

dividuals, to defray¹⁷ the cost¹⁸ of slaves. It is surely easy for the Senate to proclaim, that any one may bring slaves to market, and to buy up *those on sale*.¹⁹ And when²⁰ they are bought, why should any one be less likely to hire²¹ them from the treasury than from a private citizen, *since he is destined*²² to have them on the same terms? For instance,²³ they hire sacred groves, and temples, and houses; they also farm customs²⁴ from the state. For the security of the property farmed out, the treasury can exact pledges from the contractors,²⁵ as it does from the farmers²⁶ of the tolls.

¹⁷ Παρασκευάζειν, 1 aor. mid. ¹⁸ Τιμή. ¹⁹ Τὰ προσαχθέντα.
²⁰ Ἐπειδὴν, with conjunctive. ²¹ Μισθοῦσθαι, opt. with ἄν. ²² Partic.
 JELF, § 697, b. ²³ Γοῦν. ²⁴ Τέλη. ²⁵ Οἱ μισθούμενοι. ²⁶ Οἱ
 ἀνούμενοι. Vid. LIDD. and SCOTT, *in voce*.

XXII.

Besides, it is easier for *the farmer of tolls*¹ than for *the lessee of slaves*² to cheat. For how can any man detect the exportation³ of public money, while his private fortune remains⁴ the same? How, on the other hand, can any one steal slaves marked with the brand⁵ of the state—when a penalty, too, is denounced against the man who either steals or exports them? Up to this point, then, it will appear to be feasible for the state both to acquire and to retain slaves. If, however, any one thinks that, when many labourers are collected, few⁶ will appear to hire⁷ them, let him reassure⁸ himself by the reflection that many *who are already stocked with slaves*⁹ will hire¹⁰ public slaves in addition;¹⁰ and that there are many who have grown old in the mines, and many Athenians and foreigners besides, who would not like and could not endure bodily

¹ Ὁ τέλος πριάμενος. ² Ὁ ἀνδράποδα μισθούμενος. ³ Partic.
⁴ Partic. gen. abs. ⁵ Σήμαντρον. ⁶ I read, οὐ πολλοί. ⁷ Partic.
 fut. ⁸ Θάρρειν. ⁹ Οἱ κατεσκευασμένοι. ¹⁰ Προσμισθοῦσθαι.

toil, but who would gladly *earn their bread*¹¹ *by the mental task of supervision*.¹² Supposing,¹³ then, the state were to commence with a staff of twelve hundred slaves, it is probable that in five or six years it would have, from the income thence derived, not less than six thousand. *From a gang of this number*,¹⁴ supposing¹⁵ each to pay a clear obol daily, the annual receipts would amount to sixty talents. And if twenty talents out of this sum were *invested in*¹⁶ other slaves, the state would then be at liberty to employ the remaining forty for any purpose it pleased. And when the slaves should have reached the number of ten thousand, the receipts would amount to a hundred talents. That the state will *find room for*¹⁷ manyfold¹⁷ this number, all who still remember how much *the slave tax*¹⁸ realised¹⁹ before the affair of Decelea, will testify. *All our own experience*,²⁰ too, attests *that the supply of slaves cannot exceed the demand in the mines*; ²¹ for excavation²² discovers no limit to their depth. Besides, it is just as easy now as heretofore to *sink new shafts*.²³ Indeed, no man can say with certainty, whether silver ore is most abundant in *mines already opened*²⁴ or on *virgin ground*.²⁵ Why, then, some one will say, are not fresh shafts frequently sunk, as they used to be? Because the miners²⁶ are poorer than they were; they have but lately *recommenced operations*; ²⁷ and the risk in opening new mines is great.

¹¹ Τὰ ἐπιτήδεια πορίζεσθαι. ¹² Τῇ γνώμῃ ἐπιμελούμενοι. ¹³ Ἦν, *with conjunctive*. ¹⁴ 'From this number.' ¹⁵ Τίθεσθαι εἰς.

¹⁶ Δέχεσθαι. ¹⁷ Πολλαπλάσιος, *with gen.* ¹⁸ Τὸ τέλος τῶν ἀνδρα-
πόδων. ¹⁹ Εὐρίσκειν. ²⁰ Τὰ νῦν γινόμενα πάντα. ²¹ 'That
there would never be more slaves there, than those whose labour would
be required.'

²² Οἱ ὀρύττοντες. ²³ Καινοτομεῖν. ²⁴ Τὰ κατατε-
μμένα. ²⁵ Τὰ ἀτμητα. ²⁶ Οἱ περὶ τὰ μέταλλα. ²⁷ Πάλιν
κατασκευάζεσθαι.

XXIII.

When¹ a man has purchased* a horse *he is pleased with*,² and has brought him home, it is desirable that the stables³ should be situated in a part of the establishment⁴ where the master will very frequently⁵ see the horse; and the stall⁶ should be so arranged⁷ as to render it as impossible to steal the horse's corn from the manger⁸ as the owner's from the storehouse.⁹ The man who neglects this neglects himself, in my opinion; for it is clear that, in case of danger, the master entrusts¹⁰ his own person to his horse. A secure¹¹ stall is advantageous, not only to prevent the corn being stolen, but also because whenever¹ the horse rejects¹² his provender, the evidence is clear. On observing this, the owner will know¹³ that he either requires physic,¹⁴ from his body being too full of blood, or that he is suffering from fatigue and needs repose; or else that indigestion,¹⁵ or some other infirmity,¹⁶ *is stealing upon*¹⁷ him. Now, in a horse, as in a man, all maladies are *easier of cure*¹⁸ *at their commencement*¹⁹ than when they have become inveterate. And, while care must be taken of the horse's food and exercise, *in order to*²⁰ give him a strong constitution,²¹ *attention must also be paid to*²² his feet. Damp²³ and smooth stalls injure even well-shaped²⁴ hoofs.²⁵ *To prevent*²⁶ their being damp, they ought to be drained;²⁷ and to

¹ Ὅταν, *with conjunctive*. ² Partic. of ἀγαμαι, aor. ³ Σταθμός.
⁴ Οἰκία. ⁵ Πλειστάκις. ⁶ Ἰππών. ⁷ Κατασκευάζω. ⁸ Φάτνη.
⁹ Ταμείον. ¹⁰ Παρακατίθεμι. ¹¹ Ἐχυρός. ¹² Ἐκκομίζειν.
¹³ Ὀπτ. *with ἄν*. ¹⁴ Θεραπεία. ¹⁵ Κριθίασις. ¹⁶ Ἀρρώστια.
¹⁷ Ὑποδύεσθαι. ¹⁸ Εὐδιατώτερος. ¹⁹ Partic. pres. ²⁰ Ὅπως ἂν,
with conjunctive. JELF, § 810. ²¹ Σώμα. ²² Ἀσκητέον, *with accus.*
W. Gr. Gr. § 166. ²³ Ὑγρός. ²⁴ Εὐφύης. ²⁵ Ὀπλή. ²⁶ Ὡς
μή, *with conjunctive*. ²⁷ Ἀπορρόντος.

* Πιρίται. This is the conjunct. aor., ἐπριάμην. Πριάμαι is not used in the *present* by Attic writers; all its tenses, save the first aor., being supplied by ὠνέομαι.

prevent their being smooth, the pavement should consist of a layer of stones, *pounded into the ground*,²⁸ similar to hoofs in size. In the next place, the groom²⁹ *must walk* the horse *out*³⁰ to a place where he can curry³¹ him; and after breakfast he should loose him from the manger, *in order that*³² he may go more comfortably³³ to his dinner.

²⁸ Κατοπίσσω, perf. pass. part. ²⁹ ὁ ἵπποκομος. ³⁰ Ἐξακτίον, verbal, accus. ³¹ Ψήχω. ³² Ἵνα, with conjunctive. ³³ Ἡδίων.

XXIV.

When¹ the Rhodians, *drawn up in battle array*,² had discharged³ their slings, and the Scythian archers their arrows,⁴ *without missing a single shot*⁵—and, indeed, it was not easy to miss, had they even desired⁶ to do so—Tissaphernes very promptly retired *beyond range*,⁷ and the other battalions⁸ also retired. During⁹ the remainder of the day the one army *continued its march*,¹⁰ the other its pursuit; but the barbarians no longer *did* any *damage*¹¹ by skirmishing;¹² for the slings of the Rhodians carried farther than those of the Persians, and than most of the archers. The Persian bows are large, too: so¹³ that all their arrows which¹⁴ chanced to be taken, proved useful to the Cretans, who constantly¹⁵ used the enemies' darts, and practised¹⁶ shooting arrows high into the air, *at long range*.¹⁷ Many bowstrings¹⁸ and much lead¹⁸ were discovered in the villages, which they used for their slings.

On this day, the Greeks having¹⁹ encamped in some villages *on their line of march*,²⁰ the barbarians retreated,

¹ Ἐπεὶ, with 1 aor. indic. ² Διατάττω, 1 aor. pass. partic.
³ Σφενδονᾶν. ⁴ Τοξεύειν. ⁵ 'And not even one missed a man.'
⁶ Προθυμείσθαι. ⁷ Ἐξω βελῶν. ⁸ Τάξις. ⁹ JELF, § 577, obs. 1.
¹⁰ JELF, § 401, 4. ¹¹ Σίνεσθαι. ¹² Ἀκροβόλισις. ¹³ Ὡστε.
JELF, § 863. ¹⁴ Ὅπόσος, with opt. JELF, § 831, 1. ¹⁵ Διατελεῖν.
with partic. ¹⁶ Μελετᾶν, with infin. ¹⁷ Μακράν. ¹⁸ Νεύρα καὶ μόλιβδος.
¹⁹ Ἐπεὶ, with imperf. ²⁰ Ἐπιτυχόντες.

worsted in the recent skirmish; and the Greeks remained there during⁹ the following day, *taking in provisions*;²¹ for there was plenty of corn in the villages. On the following day they *resumed their march*¹⁰ through the plain, and Tissaphernes followed, *harassing them with skirmishers*.²² And here the Greeks remarked that a square²³ is²⁴ a bad²⁵ arrangement when an enemy is pursuing. For it follows of necessity that, if the flanks²⁶ of the square *are compressed*,²⁷ either from the narrowness²⁸ of the road, or from the embarrassments²⁹ created by mountains and bridges, the troops are squeezed³⁰ out of their ranks, and march irregularly, at once distressed and disordered; and³¹ it must be difficult to manœuvre them, *in their confused array*.³² When, on the other hand, the flanks recede³³ from each other, the troops who were squeezed before must needs be scattered,³⁴ and the space intervening³⁵ between the flanks becomes hollow, and despondency seizes the afflicted soldiers, when an enemy³⁶ is pursuing them. And whenever³⁷ they had to cross a bridge or to effect any other passage,³⁸ every man hurried on *in his anxiety*³⁹ to get⁴⁰ over first; and the army was exposed⁴¹ to the enemies' assault.

²¹ Ἐπισιτίζεσθαι. ²² Ἀκροβολίζομενος. ²³ Πλαίσιον ἰσόπλευρον.

²⁴ *Optat. (oratio obliqua).* ²⁵ Πονηρός. ²⁶ Κέρατα. ²⁷ Συγκύπτειν.

²⁸ *Gen. abs.* ²⁹ Ἀναγκάζειν, *partic. gen. abs.* ³⁰ Ἐκθλίβεσθαι.

³¹ Ὡστε. JELF, § 863. ³² Ἀτακτοὶ ὄντες. ³³ Διέχειν, *aor. conjunct.*

³⁴ Διασπᾶσθαι. ³⁵ Μέσος. JELF, § 525. ³⁶ *Gen. abs.* ³⁷ Ὅποτε

δέοι. ³⁸ Διάβασις. ³⁹ *Partic.* ⁴⁰ Φθάσαι. ⁴¹ Εὐεπίθετον.

XXV.

While¹ they were traversing² *their fifth day's march*,³ they observed a royal palace, and a cluster⁴ of villages around it; they also saw that the road to this spot lay

ἵκα, *imperf.* JELF, §§ 839, 840.

² Πορεύεσθαι.

³ Τὸν

ἢ, *sc. σταθμόν.* ⁴ Πολύς.

over lofty ridges,⁵ *spurs of*⁶ the mountain, *at whose foot*⁷ was a village. The Greeks beheld the ridges *with joy*,⁸ as was natural, the enemy consisting of cavalry. But when *in the course of their march*⁹ they had ascended¹⁰ from the plain to the nearest¹¹ hill, and were descending¹² *in order to*¹³ mount the next,¹⁴ at that moment the barbarians appeared,¹⁵ and, lashed on with scourges, *commenced a discharge*¹⁶ from slings and bows from the high ground *down the slope*.¹⁷ They wounded many, worsted the Grecian light troops, and *forced them to retire*¹⁸ within the *heavy infantry*;¹⁹ so that during this day the slingers and archers were utterly useless, as they were mingled with the crowd. When the Greeks, thus harassed, attempted to pursue, *it was long before*²⁰ they reached the top of the ridges, *as they were heavily armed*;²¹ whereas the enemy recoiled²² rapidly. They met with the same fate, whenever²³ they moved towards the other division: *the same scene was repeated*²⁴ on the next ridge; and²⁵ they accordingly resolved not to march forward from the third ridge, until²⁶ they had brought up the *light infantry*²⁷ from the right flank²⁸ of the square to the mountain. But as soon²⁹ as these troops were posted above the pursuing enemy, he discontinued his attacks upon the Greeks *during their descent*,³⁰ under an apprehension lest he should be cut³¹ off, and *lest he should be placed between two fires*.³² Thus,

⁵ Γήλοφος. ⁶ Οἱ καθήκον ἀπό. ⁷ ὅφ' ᾧ. ⁸ Partic. ⁹ Partic.
¹⁰ Aor. ind. with ἐπεὶ. JELF, § 840. ¹¹ Πρώτος. ¹² Imperf. On the interchange of the aor. pres. and imperf. in narrative, see JELF, § 401. BUTTM., § 137, 4. ¹³ Ὡς = ὥστε, with infin. ¹⁴ Ἄλλος.
¹⁵ Present. ¹⁶ Imperf. ¹⁷ Ἐς τὸ πρᾶνός. ¹⁸ Κατακλείω, 1 aor.
¹⁹ Τὰ ὄπλα. ²⁰ Σχολῇ. ²¹ Ὀπλίται ὄντες. ²² Ἀποπηδᾶν.
²³ Ὅπως, opt. JELF, § 843, b. ²⁴ 'The same things took place.'
²⁵ Ὡστε, indic. JELF, § 863. ²⁶ Πρὶν. JELF, § 848, 3. ²⁷ Πελασταί.
²⁸ Πλευρά. ²⁹ Ἐπεὶ. JELF, § 840. ³⁰ Participle. ³¹ Ἀποτέμνω, 1 aor. pass. opt. ³² 'Lest the enemies should become on both sides of him.'

after marching during³³ the remainder of the day, the one party by the road along the ridges, the other hovering³⁴ about the mountain, they reached the villages, and appointed eight physicians to attend the sick: for the wounded were numerous.

³³ JELF, § 577, obs. 1.

³⁴ Ἐπιπαρόντες.

XXVI.

Upon this Thrasybulus, setting out from Thebes with about¹ seventy followers, seized Phyle, a strong post, and the Thirty *advanced* from Athens *to its relief*,² with three thousand men and with the cavalry, the weather being very fine. On their arrival some young officers, *by way of bravado*,³ immediately assaulted the place, but effected nothing, and retired wounded. The Thirty prepared to blockade⁴ them, *in order to force them to capitulate*,⁵ by cutting off their supplies: when a heavy fall of snow came on at night; and, on the following morning, *as they were snowed up*,⁶ they retired to the city, after losing a great many camp followers *in sallies from Phyle*.⁷ Conscious, however, that they would plunder⁸ the country for forage, unless⁹ a watch was maintained, they despatched into the country about fifteen stadia from Phyle almost the whole of their Spartan guards and two squadrons of cavalry, who encamped on some *bushy ground*¹⁰ and remained on guard. Meanwhile Thrasybulus, about seven hundred men having by this time assembled at Phyle, took them with him, came down by night, *and took up a position*¹¹ about three or four stadia from the guards, and kept quiet. As¹² day approached, the soldiers left their arms *in quest*

¹ ὄσ. ² Βοηθεῖν, imperf. ³ Θρασυβόμοι. ⁴ Ἀποτειχίζειν.

⁵ Ἐκπολιορκεῖν, opt. with ὅπως. JELF, § 805. ⁶ Νιφόμενοι. ⁷ Ἀπὸ τῶν ἐκ Φυλῆς.

⁸ Ὅτι, with fut. opt. (orat. obliq.). JELF, § 885.

⁹ Εἰ μὴ, with fut. opt. JELF, l. c. ¹⁰ Χωρίῳ λασίφ. ¹¹ Θέμενος τὰ ὄπλα. ¹² Ἐπει, indio.

of their various wants ;¹³ and, at the moment the grooms were making a noise in currying¹⁴ their horses, the followers of Thrasybulus, seizing their arms, *charged them at double quick time*.¹⁵ Some of them they overwhelmed on the spot, and the whole force was routed and pursued six or seven stadia. On their return they erected a trophy ; and, having packed¹⁶ up the arms and baggage they had taken, departed towards Phyle. *The cavalry reinforcements*¹⁷ from Athens, on reaching the spot, saw nothing of the enemy ; and, after waiting until¹⁸ relatives had removed their dead, they retired to the city. On this the Thirty, no longer believing their fortunes secure, determined to appropriate Eleusis, and to render it a place of refuge on any emergency. Critias and the rest of the Thirty accordingly *sent marching orders*¹⁹ to the cavalry, and came to Eleusis ; where they reviewed²⁰ the troops on pretence of wanting to ascertain their number, and commanded every soldier *to answer to his name*,²¹ and afterwards²² to pass through the *postern gate*²³ towards the sea. They stationed the cavalry here and there upon the beach, and their attendants handcuffed²⁴ each man as he passed the gate.

¹³ Ὅποι εἰδείτο. ¹⁴ Ψήχειν. ¹⁵ Προσπίπτειν δρόμῳ. ¹⁶ Συσκευάζω, 1 aor. mid. ¹⁷ Οἱ ἱππεῖς βοηθήσαντες. ¹⁸ Ἔως, indic. JELF, § 840. ¹⁹ Παραγγέλλειν. ²⁰ Ἐξέτασιν ποιῶν. ²¹ Ἀπογράφεσθαι. ²² Partic. ²³ Πυλῖς. ²⁴ Ξυνδεῖν.

XXVII.

Let us consider, then, in the first place, what kind of life persons thus provided will lead. Will they not produce corn and wine, and clothes and shoes, and *build themselves*¹ houses, generally working in summer *without their coats*² and shoes, but suitably clothed and shod³ in

¹ Middle. ² Γυμνός. Cf. VIRG., '*Nudus ara, i.e., without the toga.*' ³ Ὑποδεδεμένος.

winter? And they will live⁴ by making⁵ cakes⁶ of barley and loaves⁷ of wheat,⁸ baking⁹ the one and kneading¹⁰ the other. And spreading¹¹ excellent¹² cakes¹³ and loaves upon a straw-mat,¹⁴ or on clean leaves, and reclining on rude beds¹⁵ strewn with yew¹⁶ or myrtle boughs,¹⁷ they will make merry,¹⁸ themselves and their children, drinking their wine, crowned with garlands and singing the praises of the gods, enjoying one another's company,¹⁹ and not begetting children beyond their means,²⁰ from a prudent fear of²¹ poverty or war.

Aristophanes here interrupted²² me, saying :

'You apparently describe your men as feasting *without anything to relish their food*.'²³

'True,' replied I; 'I had forgotten that they would naturally have something to flavour their bread: they will feast on salt,²⁴ no doubt, and olives and cheese,²⁵ onions²⁶ and cabbage,²⁷ the ordinary country fare.²⁸ We shall also set before them a dessert,²⁹ I imagine, of figs and peas³⁰ and beans,³¹ and they will roast myrtle-berries³² and beech-nuts³³ at³⁴ the fire, followed by moderate draughts of wine.³⁵ And thus passing their days in peace and health, they will probably die at an advanced age, and bequeath to their descendants³⁶ a life very similar to their own.'

Here Aristophanes exclaimed :

'Why, if you were founding³⁷ a community of swine, how could you have fed³⁸ them otherwise than thus?'

⁴ ὀρέγονται. ⁵ σκευάζεσθαι, *partic.* ⁶ ἄλφιτα. ⁷ ἄλευρα.

⁸ Ἐκ τῶν πυρῶν. ⁹ Πέπω, 1 *aor.* ¹⁰ Μάτω. ¹¹ Παραβάλλεσθαι.

¹² Γενναῖος. ¹³ Μάζα. ¹⁴ Ἐπὶ κάλαμόν τινα. ¹⁵ Ἐπὶ στιβάδων.

¹⁶ Σμίλαξ. ¹⁷ Μυρρίνη. ¹⁸ Εὐωχεῖσθαι. ¹⁹ Συνόντες ἡδέως ἀλλήλοις.

²⁰ Οἰσία. ²¹ Εὐλαβούμενοι. ²² Ὑπολαβών. ²³ Ὀψον. ²⁴ Ἄλες.

²⁵ Τυρός. ²⁶ Βολβοί. ²⁷ Λάχανα. ²⁸ Οἷα δὲ ἐν ἀγροῖς ἐψήματα.

²⁹ Τραγήματα. ³⁰ Ἐρέβινθοι. ³¹ Κύαμοι. ³² Μύρτα. ³³ Φηγοί.

³⁴ Πρὸς, *accus.* ³⁵ Μετρίως ὑποπίνοντες. ³⁶ Ἐκγονος. ³⁷ Κατα-

σκευάζω. ³⁸ Χορτάζω, *imperf. with ἀν.*

'How then,' said I, 'would you have them live?'

'In a civilised manner,'³⁹ he replied. 'They ought to recline on couches, I should think, if they are not destined to a life of hardship;⁴⁰ and to dine off tables, and have the dishes⁴¹ and dessert²⁹ of a regular modern dinner.'⁴²

'Very good';⁴³ I understand. Apparently we are considering the growth⁴⁴ not of a city merely, but of a luxurious city. I dare say it is not a bad plan:⁴⁵ for, by surveying it in this aspect, we shall, perhaps, discover how it is that justice⁴⁶ and injustice take root⁴⁷ in cities.'

³⁹ "Ἀπερ νομίζεται. ⁴⁰ Ταλαιπωρεῖσθαι. ⁴¹ "Οψα. ⁴² "Ἀπερ καὶ οἱ νῦν ἔχουσι. ⁴³ Εἰεν. ⁴⁴ "Ὅπως γίγνεται. ⁴⁵ "Ἵσως οὖν οὐδὲ κακῶς ἔχει. ⁴⁶ For the construction, see JELF, § 898, 2. ⁴⁷ Ἐμφύεσθαι.

XXVIII.

Now what we have described¹ seems to me to be the genuine, and, so to speak, healthy city. But if you wish us also to contemplate a city suffering from inflammation,² there is nothing to hinder us. The fare and the style of life³ above described,⁴ will not, it seems, satisfy some persons; but they must have, in addition, couches, tables, and every other article of furniture,⁵ as well as viands⁶ and fragrant oils,⁷ and perfumes,⁸ and confectionary,⁹ and all of these in great variety.¹⁰ Moreover, we must not limit ourselves now to essentials¹¹ in those articles which we specified at first, I mean¹² houses, and clothes, and shoes, but we must put¹³ painting¹³ and embroidery¹³ in requisition,¹⁴ and must procure¹⁵ gold and ivory,¹⁶ and all similar valuables; must we not?¹⁷

¹ Διέρχομαι. ² Φλεγμαίνειν. ³ Δίαιτα. ⁴ Οἶσος. Vid. LIDD. and SCOTT. ⁵ Τάλλα σκεύη. ⁶ "Οψα. ⁷ Μύρα. ⁸ Θυμιάματα. ⁹ Πέμμα. ¹⁰ Πανοδαπός. ¹¹ Τάναγκαῖα. ¹² Τε after οἰκίας. ¹³ Ζωγραφία — ποικιλία. ¹⁴ Κινητόν. ¹⁵ Verbal. ¹⁶ Ἐλέφας. ¹⁷ Ἢ γάρ;

‘Yes.’

‘Then we shall also have to enlarge the city; for *the first*,¹⁸ the healthy city, will not now be sufficient, but *requires to be stuffed*¹⁹ with superfluous bulk, and with a multitude²⁰ of callings, which do not exist in cities *on the ground of their being indispensable*; ²¹ for example, the whole tribe of hunters, the whole class of artists,²² including²³ many *who employ*²⁴ forms²⁵ and colours,²⁶ and many who employ music, poets also and their staff,²⁷ rhapsodists, actors, dancers,²⁸ contractors;²⁹ lastly, the manufacturers³⁰ of all sorts of articles,³¹ *and, among others*,³² of the *constituents of female attire*.³³ We shall also want more *personal attendants*; ³⁴ and do you not suppose tutors³⁵ will be wanted, wet-nurses,³⁶ and dry-nurses,³⁷ ladies’-maids,³⁸ hairdressers,³⁹ cooks,⁴⁰ and confectioners?⁴¹ Swineherds⁴² again, we shall require; for this class was not included in our former city, because it was not wanted; but it will be needed among the rest in this. We shall also require great quantities of cattle⁴³ of every kind, in case any one *wishes to eat*⁴⁴ them. Shall we not?’

‘No doubt we shall.’

‘Then shall we not be in much greater need of physicians *under this* than under the former *regime*?⁴⁵

‘Certainly.’

¹⁸ Ἐκείνος. Vid. LIDD. and SCOTT.

¹⁹ Ἐμπληστέος, with genitive.

²⁰ Πλήθος. In this passage, the demonstrative τούτων is omitted. Cf. LYSIAS, p. 152, 40, ἀλλ’ ὅσοι [i. e., ἀλλὰ τούτων ὅσοι], κ.τ.λ. SOPH., *Phil.* 139.

²¹ Τοῦ ἀναγκαίου ἕνεκα.

²² Μιμητής.

²³ The inclusion of the succeeding clause in the word ‘artists’ is expressed by μέν, followed by δέ.

²⁴ Οἱ περί.

²⁵ Σχήμα.

²⁶ Χρῶμα.

²⁷ Ὑπηρέτης.

²⁸ Χορευτής.

²⁹ Ἐργολάβος.

³⁰ Δημιουργός.

³¹ Σκεῦος.

³² Τά

τε ἄλλα καί.

³³ Τὰ περί τὸν γυναικεῖον κόσμον.

³⁴ Διάκονος.

³⁵ Παιδαγωγός.

³⁶ Τιτθή.

³⁷ Τροφός.

³⁸ Κομμώτρια.

³⁹ Κουρέυς.

⁴⁰ Ὀψοποιός.

⁴¹ Μάγειρος.

⁴² Συβωτής.

⁴³ Βοσκήματα.

⁴⁴ Ἐδομαι, future of ἔδω. Vid. LIDD. and SCOTT, ἔδω.

⁴⁵ Participla.

'The country too, I presume, though formerly adequate to support its then tenants, will now be too narrow instead⁴⁶ of being sufficient. *Do you agree?*'⁴⁷

⁴⁶ 'Εκ. W. Gr. Gr. § 184.

⁴⁷ Ἡ πῶς λέγομεν ;

XXIX.

'I mean the stories which Hesiod and Homer, and the other poets, tell us. For they, I imagine, have composed fictitious stories which they told and continue to tell to men.'

'Pray what kind of fables do you mean, *and what fault do you find with them?*'¹

'A fault,' I replied, 'deserving the earliest and the heaviest censure, especially *if there be no beauty in the fiction.*'²

'What fault is that?'

'It is whenever a poet gives a bad representation of the characters of gods and heroes,³ like a painter whose pictures do not resemble⁴ the objects of which he desires to produce imitations.'

'Yes,' replied he, 'it is quite right to condemn such faults as these; but pray explain what we allude to and what kind of imitations.'

'In the first place, the poet who invented the boldest fable⁵ on the highest subjects conceived no graceful fiction when he related how Uranus acted, as Hesiod declares he did, and also how Cronus *revenged himself*⁶ upon him. Indeed, even if the acts⁷ of Cronus and his sufferings from⁸ his son, were⁹ historically true, I cannot believe it can be right to detail them unreservedly¹⁰ to the young

¹ 'And blaming what [accus.] in them' [gen.]. ² 'If any one does not lie beautifully.'

³ 'When any one paints [εἰκάζειν] badly in his representation [λόγος] concerning gods and heroes, of what sort they are.'

⁴ 'Painting things nothing like.' ⁵ Ψεῦδος. ⁶ Τιμωρεῖσθαι, with accus. ⁷ Ἐργα. ⁸ Ὑπὸ, with genitive. ⁹ Imperf. with εἰ.

¹⁰ Παδίως.

and thoughtless; on the contrary, they ought, *if possible*,¹¹ to be suppressed,¹² and, should it become essential to tell them, as few as possible should hear of them *as profound secrets*,¹³ after sacrificing not a pig, but some rare and costly¹⁴ victim,¹⁵ *so that*¹⁶ only a very few might¹⁷ hear of them.'

'Certainly—they are indeed disagreeable¹⁸ stories.'

'They are, and they ought not to be told¹⁹ in our city. We must not tell a youthful listener that he will be doing nothing extraordinary *if he commit*²⁰ the gravest crimes, nor yet if he chastise *the sins of*²¹ a father in the most unscrupulous manner, but will²² simply be doing what the first and greatest of the gods have done before him.'

¹¹ Μάλιστα μέν. ¹² Σιγᾶσθαι. ¹³ Δι' ἀπορρήτων. ¹⁴ Ἄπορος.
¹⁵ Θῦμα. ¹⁶ Ὅπως, *with συνέβη, not συμβαίη, because εἰ with a past tense of the indic. has been used in the principal sentences.* See JELF, § 813. ¹⁷ Συνέβη. ¹⁸ Καλεπός. ¹⁹ Verbal, pass. ²⁰ Partic.
²¹ Partic. ²² Ἄν, *with opt.*

XXX.

'Certainly not,' he said; '*I also think they are not*¹ fit stories to tell.'

'*Nor yet*,² I continued, 'is it proper to say *in any case*,³ that the gods wage war with one another, and intrigue⁴ and fight amongst themselves—for it is not even true—that is, if the destined guardians of our state are⁵ to consider it disgraceful to *quarrel lightly*⁶ with one another. *Far less*⁷ ought they to *embody in fictions and embroideries*⁸ the battles of the giants, and other feuds of every description, between⁹ gods and¹⁰ heroes, and their own kith and kin; on the contrary, if we can¹¹ by any means persuade

¹ 'Not even to me myself do they seem.' ² Οὐδέ γε. ³ Τὸ παρᾶπαν.
⁴ Ἐπιβουλεύειν. ⁵ Δεῖ. ⁶ Ἀπεχθάνεσθαι ῥαδίως.
⁷ Πολλοῦ γε δεῖ. ⁸ Μυθολογητέον αὐτοῖς καὶ ποικιλιάν. ⁹ Ὀφ.
¹⁰ Πρὸς, accus. ¹¹ Μέλλειν.

them, that no citizen ever yet quarrelled with his fellow, and that it is unholy to do so, such is the language which ought to be addressed to children *in their infancy*,¹² both by old men and old women, and also when they are growing older; and *such is the strain in which*¹³ our poets ought to be compelled to write.¹⁴ But *such stories as the chaining*¹⁵ of Hera by her son, and the flinging of Hephæstus out of heaven by his father, *because he tried*¹⁶ to shield his mother from his father's blows,¹⁷ and all the battles of the gods which Homer has pourtrayed, *ought not to be admitted*¹⁸ into our state, whether *embodied in allegory*¹⁹ or not. For a child cannot distinguish between what is allegory and what is not; but whatever impressions are formed at that age, are apt to become indelible²⁰ and fixed;²¹ and for this reason *it is most important*²² that the fictions which they first hear, should be adapted in the best possible manner to encourage virtue.'

'This is reasonable.²³ But should any one ask us further what fictions we allude to, and what fables contain them, what should we specify?'²⁴

To this I replied, 'My dear Aristophanes, we are not poets just at present, but founders²⁵ of a state. Now, founders ought to know in what moulds²⁶ poets should cast their fictions,²⁷ and if they infringe them, *they cannot be tolerated*;²⁸ but it is not their duty to construct fables.'

'You are right; but—to take you at your word²⁹—what should³⁰ these moulds be in the case of³¹ theology?'

'Something of this kind,' replied I; 'I imagine we

¹² Εὐθύς.¹³ Ἐγγύς τούτων.¹⁴ Λογοποιεῖν.¹⁵ Δεσμοί.¹⁶ Μέλλων, *genitive*.¹⁷ Τυπτόμενος.¹⁸ Οὐ παραδεκτέον, *verbal, act*.¹⁹ Ἐν ὑπονοίαις πεποιημένος.²⁰ Δυσέκνιπτος.²¹ Ἀμετάστατος.²² Περὶ παντὸς ποιητέον.²³ Ἐχει λόγον.²⁴ Φαῖμεν ἄν.²⁵ Οἰκίστης.²⁶ Τύποι.²⁷ Μυθολογεῖν.²⁸ Οὐκ ἐπιτρεπτέον.²⁹ Αὐτὸ δὴ τοῦτο.³⁰ Ἄν, *with opt.*³¹ Περὶ, *with genitive*.

must always represent the genuine attributes of God, whether in Epic, or in Lyric,²² or in Tragic verse.'

'Certainly.'

'Is not God essentially²³ good, and ought He not to be represented thus?'

'Unquestionably.'

²² Μέλη.

²³ Τῷ ὄντι.

XXXI.

'*Ought we, then, to limit our supervision*¹ to the poets, and compel them to embody² in their poems the image of a good moral character,³ on pain of⁴ ceasing to write among us; or are we to extend our control to the professors of other crafts,⁵ and to interdict their embodying this type of malignity,⁶ of intemperance, of meanness, of ungracefulness either in the images of living creatures, or in houses, or in any other work of art,⁷ on the understanding that⁸ any one who will not do otherwise, shall not be allowed⁹ to work among us; that our guardians may not, by being reared among images of vice,¹⁰ as upon unwholesome pastures,¹¹ culling much every day,¹² by little and little,¹³ from many spots, and feeding¹⁴ upon it, imperceptibly accumulate some one gigantic evil in their inmost souls. On the contrary,¹⁵ ought we not to seek out¹⁶ those artists whose genius enables them¹⁷ to trace out the nature of the fair and the graceful,¹⁸ that our youths, dwelling as it were in a wholesome region, may drink in good from every quarter, whence¹⁹ any influence²⁰ from noble works may be wafted to²¹ their

¹ Μόνον ἐπιστατητέον, verbal, act. with dative.

² Ἐμποιεῖν.

³ ἦθος.

⁴ ἢ μή.

⁵ Οἱ ἄλλοι δημιουργοί.

⁶ Κακοήθης, adj.

⁷ Δημιουργούμενον.

⁸ ἢ.

⁹ Οὐκ ἐατέος.

¹⁰ Κακία.

¹¹ Κακῇ

βοτανῇ.

¹² Γεν.

¹³ Κατὰ σμικρόν.

¹⁴ Νεμόμενος.

¹⁵ Ἀλλά.

¹⁶ Ζητητέον.

¹⁷ Οἱ εὐφυνῶς δυνάμενοι.

¹⁸ Τὸ εὖσχημον.

¹⁹ Ὅποθεν

ἂν, with conjunctive.

²⁰ Τί.

²¹ Προσβάλλειν, 2 aor. act., πρὸς, accus.

eye or ear, like a gale bearing health from salubrious lands, and may lead them insensibly²² from their very²³ childhood to resemblance, love and harmony²⁴ with *the beauty of reason?*²⁵

‘Certainly,’ he replied, ‘this would be far the best nurture for them.’

‘Is it not, then, *on these accounts*²⁶ that music is paramount²⁷ in education, because rhythm and harmony sink²⁸ deeply into the inmost regions of the soul, and *most powerfully influence*²⁹ it, bearing gracefulness in their train, and rendering a man graceful, if he be rightly nurtured, and the contrary, if otherwise? And also because he who has been rightly nurtured therein³⁰ will have the keenest perception of defects,³¹ whether³² *in artistic failures*,³³ or *in natural mis-growths*; ³⁴ and justly disdaining³⁵ them, will commend beautiful objects, and will joyfully cherish them in his soul, and feed upon them, and grow noble and good, and will justly censure and detest what is repulsive³⁶ while he is a child, before³⁷ he is capable of appreciating³⁸ a reason; but when reason comes, he will *cordially embrace*³⁹ it, because after such a nurture⁴⁰ he recognises⁴¹ it *by the instinct of affinity*.’⁴²

²² Λανθάνειν. ²³ Εὐθύς. ²⁴ ἁρμονία. ²⁵ Ὁ καλὸς λόγος.
²⁶ Τούτων ἕνεκα. ²⁷ Κυριώτατος. ²⁸ Καταδύεσθαι. ²⁹ Ἐρρῶμε-
νίστατα ἄπτεται. ³⁰ Ἐκεῖ. ³¹ Τὰ παραλειπόμενα. ³² Καί.
³³ Μὴ καλῶς δημιουργηθέντα. *The article τὰ is dropped before this and the next word, to show that they are both included in the expression τὰ παραλειπόμενα.* ³⁴ Μὴ καλῶς φύντα. ³⁵ Δυσχεραίνω. ³⁶ Αἰσχυρός.
³⁷ Πρὶν, *with infn.* J.E.L.F., § 848. ³⁸ Λαβεῖν. ³⁹ Ἀσπάζεσθαι.
⁴⁰ Partic. ⁴¹ Γνωρίζειν. ⁴² Δι' οἰκειότητα.

XXXII.

‘Again, how will our¹ soldiers act towards our enemies?’
‘In what respects?’

¹ Ἡμῖν.

'In the first place, in reference to *making slaves*; ² does it seem just that Greeks should reduce Grecian communities to slavery? Ought they not rather to prevent others from doing so, as far as they are able, and to habituate them to spare the Greek race, *from a prudent fear of* ³ being enslaved ⁴ by the barbarians?'

'It is *in every respect* ⁵ their interest to be merciful.'

'They had better, then, not have a Greek slave of their own, and had better counsel others not to have them?'

'Assuredly; they would then be more likely to attack the barbarians, and to refrain from attacking one another.'

'Again: is it honourable to spoil ⁶ the dead, after a victory, of anything except their arms? Does it not afford an excuse to cowards *for not* ⁷ attacking the enemy, *on pretence that* ⁸ they are about their duties, whenever *they are stooping to rifle a dead body*; ⁹ and have not many armies *ere now* ¹⁰ been ruined by pillaging ¹¹ of this kind?'

'*Very true.*' ¹²

'And does it not seem a mean ¹³ and avaricious ¹⁴ thing to plunder ¹⁵ a corpse; and is it not a sign of an effeminate ¹⁶ and little mind ¹⁷ to regard the body of the dead *with hostile feelings*, ¹⁸ when the real enemy has flown ¹⁹ away, and nought remains ²⁰ save the instrument wherewith he fought? Do you think, that the doers of these deeds act differently from dogs, who growl ²¹ at the stones with which they happen to be struck, ²² *though they touch* ²³ not the thrower?'

'Not in the least degree.'

² Ἀνδραποδισμός. ³ Ἐπιδουλοῦμενος. ⁴ Substantive. ⁵ Ὅλη καὶ παντί. ⁶ Σκυλεύειν. ⁷ Μὴ, *with infn.* ⁸ Ὡς, *with partic.*
⁹ Κυπτάζειν περὶ τὸν τεθνεῶτα. ¹⁰ ἤδη. ¹¹ Ἀρπαγή. ¹² Καὶ μάλα. ¹³ Ἀνελεύθερον. ¹⁴ Φιλοχρήματον. ¹⁵ Συλᾶν. ¹⁶ Γυναικεῖος.
¹⁷ Διάνοια. ¹⁸ Πολέμιος. ¹⁹ Part. gen. abs. ²⁰ Part. gen. abs.
²¹ Χαλεπαίνειν. ²² Ἄν, *with conjunctive of βάλλω*, 1 aor. pass. ²³ Partic.

‘Then we must banish the *pillage of the dead*,²⁴ and all interference²⁵ *with the removal of the bodies*?’²⁶

‘We must, indeed.’

‘Neither, I presume, shall we carry the weapons of our enemies to the temples *with the view of*²⁷ dedicating them, especially if they be the weapons of Greeks, if we have any care for *a good understanding*²⁸ with the rest of the Greeks; indeed, we shall rather be fearful of some desecration,²⁹ if we carry to a temple such trophies from our own kin, unless, indeed, the oracle³⁰ expressly warns us to the contrary.’

²⁴ Νεκροσυλία. ²⁵ Διακώλυσις. ²⁶ Αἱ ἀναίρέσεις. ²⁷ Ὡς,
with fut. partic. ²⁸ Εὐνοία. ²⁹ Μίασμα. ³⁰ Θεός.

XXXIII.

‘Suppose,¹ you take a line² divided³ into two unequal parts,⁴ and then divide each of the segments⁵ on the same scale,⁶ one as a type of the visible class of objects, the other of the intellectual. You will then have, in the mutual relation of distinctness and indistinctness,⁷ one of the two segments which stands for the visible world, as a type of all images, meaning by⁸ images, first of all, shadows;⁹ secondly, reflections¹⁰ in water, and in opaque, but smooth, bright substances,¹¹ and everything of the kind, if you understand me.’

‘Yes, I understand you.’

‘Let the other segment represent that which the former only resembles—namely, the animal creation,¹² and the whole vegetable¹³ and material¹⁴ kingdom.’¹⁵

‘By all means.’

¹ Ὡς περ. ² Γραμμή. ³ Τετμημένος. ⁴ Δίχα ἀν’ ἴσα τμήματα.
⁵ Τμήμα. ⁶ Ἀνὰ τὸν αὐτὸν λόγον. ⁷ Σαφεῖα καὶ ἀσαφεῖα πρὸς ἀλλήλα.
⁸ Λέγω δέ. ⁹ Σκιά. ¹⁰ Φάντασμα. ¹¹ Ὅσα πυκνά τε καὶ λεία καὶ
φανὰ ξυνέστηκε. ¹² Τὰ περὶ ἡμᾶς ζῶα. ¹³ Φυτευτός. ¹⁴ Σκευαστός.
¹⁵ Γένος.

‘Will you also consent¹⁶ to say, that there is the same distinction, in point of truth and untruthfulness, between *the region of opinion and that of knowledge*,¹⁷ as between *the copy*¹⁸ and that which is copied?’

‘Assuredly, I will.’

‘Proceed, then, to consider how we are to divide that *segment which represents the intellectual world*.’¹⁹

‘How are we to do it?’

‘Thus: the soul is obliged to investigate *one section of its sphere*²⁰ by employing *the segments already made*²¹ as images, starting from hypotheses, and travelling not to a *first principle*,²² but to a conclusion; ²³ while it investigates the other section by mounting²⁴ from an hypothesis to* a first principle *which is not hypothetical*,²⁵ *unaided by the images which the former division requires*,²⁶ and *pursuing its researches*²⁷ by the sole help of *real essential forms*.’²⁸

‘I do not clearly²⁹ understand what you mean.’

‘Well, we will try again; for you will understand the easier, *after the following preamble*.³⁰ I believe you are aware that *the students of*³¹ geometry and calculation,³² and kindred subjects, *adopt, by way of materials*,³³ *in each investigation*,³⁴ odd and even numbers, figures, three kinds of angles,³⁵ and *other similar data*; ³⁶ and, *on the assumption that they know them*,³⁷ employ them as hypotheses, without condescending to give any account of them, either to themselves, or to others, *because they are supposed to be self-evident*; ³⁸ and, starting from them, they at last arrive, after travelling

¹⁶ Ἐθέλοισ ἄν.

¹⁷ Τὸ δόξαστον—τὸ γνωστόν.

¹⁸ Τὸ ὁμοιωθέν.

¹⁹ Ἡ τοῦ νοητοῦ τομή.

²⁰ Τὸ μὲν αὐτοῦ.

²¹ Τὰ τότε τηθέντα.

²² Ἀρχή.

²³ Τελευτή.

²⁴ Ἰούσα.

²⁵ Ἀνυπόθετος.

²⁶ Ἄνευ

τῶν περὶ ἐκεῖνο εἰκόνων.

²⁷ Τὴν μέθοδον ποιούμεενος.

²⁸ Αὐτὰ εἶδη.

²⁹ Ἰκανῶς.

³⁰ Τούτων προειρημένων.

³¹ Οἱ πραγματευόμενοι περὶ.

³² Λογισμοί.

³³ Ὑποθέσθαι.

³⁴ Καθ' ἐκάστην μέθοδον.

³⁵ Γενία.

³⁶ Ἄλλα τούτων ἀδελφά.

³⁷ Ὡς εἰδότες.

³⁸ Ὡς παντὶ φανερά.

* I follow AST in omitting τὸ before ἐν' ἀρχήν.

through *the remainder of the subject*,³⁹ *with entire unanimity*,⁴⁰ at the point which they set out to investigate.'

³⁹ Τὰ λοιπά.

⁴⁰ Ὁμολογουμένως.

XXXIV.

'I am perfectly aware of the fact.'

'Then you also know that *they call to their aid*¹ visible forms, and build² their discussions upon³ them, *though their thoughts are occupied*⁴ not with these forms but *their originals*;⁵ and, though they are discoursing with a view to *the absolute square*⁶ and *the absolute diameter*,⁷ instead of that which they are drawing,⁸ and so on: employing, *by way of*⁹ images, *those very figures and diagrams*,¹⁰ which again have their shadows and reflection¹¹ in water, but all the time endeavouring to behold *those abstractions*¹² which a man can only discern by the intellect.'

'True.'

'This, then, was *the class of things*¹³ which I styled intellectual: and I described the soul, as compelled to employ hypotheses in¹⁴ its investigation¹⁵ of them—not travelling to *a first principle*,¹⁶ *because it is unable*¹⁷ to step beyond and mount above¹⁸ its hypotheses, but using as images the actual objects which are copied¹⁹ by the things below.

'I understand you to be speaking of *the province of geometry*²⁰ and its sister sciences.'

'Again, by the second segment of *the intellectual world*²¹ understand me to mean all that the pure²² reason appre-

¹ Προσχωρῶνται.

² Ποιείσθαι.

³ Περί.

⁴ Διανοούμενοι.

⁵ Ἐκεῖνα, οἷς ταῦτα ἔοικε.

⁶ Τὸ τετράγωνον αὐτό.

⁷ Διάμετρος αὐτή.

⁸ Γράφειν.

⁹ Ὡς.

¹⁰ Ταῦτα δὲ πλάττουνσι καὶ γράφουνσι.

¹¹ Εἰκόνες.

¹² Αὐτὰ ἐκεῖνα.

¹³ Τὸ εἶδος.

¹⁴ Περί, accus.

¹⁵ Ζήτησις.

¹⁶ Ἀρχή.

¹⁷ Ὡς οὐ δυναμένη.

¹⁸ Ἀνωτέρω ἐκβαίνειν.

¹⁹ Τὰ ἀπεικασθέντα.

²⁰ Τὸ ὑπὸ ταῖς γεωμετρίας.

²¹ Τὸ νοητὸ δὲ

²² Αὐτός.

hends²³ by the force of dialectic,²⁴ when it employs hypotheses not as first principles, but as genuine²⁵ hypotheses—that is to say,²⁶ as *stepping-stones*²⁷ and *starting-points*²⁸—to enable it²⁹ to ascend to that which is not hypothetical, and to reach the first principle, which it *firmly grasps*,³⁰ and then clinging³¹ to *all which adheres to*³² this principle, *at last*³³ descends to a conclusion, availing itself of no *sensible object*³⁴ whatever, but simply employing *abstract self-subsisting forms*,³⁵ and terminating in the same.'

- ²³ Ἀπομαί. ²⁴ Τὸ διαλέγεσθαι. ²⁵ Τῷ ὄντι. ²⁶ Οὕτως.
²⁷ Ἐπιβάσεις. ²⁸ Ὀρμαί. ²⁹ Ἵνα, with conjunctive. ³⁰ Ἀπομαί.
³¹ Ἐχόμενος. ³² Τὰ ἐχόμενα, with gen. ³³ Οὕτως. ³⁴ Αἰσθητόν.
³⁵ Ἐἰδὼν αὐτὰ δι' αὐτῶν εἰς αὐτά.

XXXV.

'This, then, my friend, it seems to me, is the root,¹ so fair and gay,² whence despotism³ grows.'

'Gay, indeed! but what is *the next step*?⁴

'The same malady which broke out⁵ in oligarchy and ruined it, breaks out in democracy with more virulence, aggravated by its license,⁶ and *reduces it to slavery*.⁷ Indeed,⁸ *excess of any kind*⁹ is apt to *result in a violent reaction*,¹⁰ both in the seasons of the year, and in *the vegetable and animal kingdoms*,¹¹ but especially in commonwealths.'

'It is natural it should.'

'Thus liberty in excess is unlikely to have any other issue than slavery, whether in individuals or in states.'

'Just so.'

'Then in all likelihood¹² despotism is founded on the ruins of no other constitution¹³ than democracy. Slavery in its

- ¹ Ἀρχή. ² Νεανικός. ³ Τυραννίς. ⁴ Τὸ μετὰ τοῦτο. ⁵ Ἐργίγνεσθαι, partic. aor. ⁶ Ἐξουσία. ⁷ Καταδουλοῦσθαι. ⁸ Τῷ ὄντι. ⁹ Τὸ ἄγαν τι ποιεῖν. ¹⁰ Μεγαλὴν εἰς τοῦναντίον μεταβολὴν ἀνταποδιδόναι. ¹¹ Φυτὰ καὶ σώματα. ¹² Εἰκότως τοῖον. ¹³ Οὐκ ἐξ ἄλλης πολιτείας καθίσταται.

most virulent and savage type¹⁴ is founded on liberty the most intense.’¹⁵

‘It is reasonable it should be so.’

‘This, however, was not your question; you asked what was the disease which, engendered¹⁶ alike in oligarchy and in democracy, reduces the latter to slavery.’

‘That was my question.’

‘I alluded,¹⁷ then, to that class of idle and extravagant¹⁸ men, wherein the brave lead and the cowardly follow; whom, if you recollect, we compared to stinging and to stingless¹⁹ drones, respectively.’²⁰

‘And with justice.’

‘Now the presence²¹ of these two classes breeds disturbance in every commonwealth, just as phlegm and bile²² do in²³ the body. A skilful physician and legislator must, therefore, like a clever *proprietor of bees*,²⁴ take every precaution in advance against them, *to prevent*,²⁵ if possible, their entrance; and, should they enter, to²⁶ cut them out immediately, *combs and all*,’²⁷

‘He must, indeed, *by all means*.’²⁸

‘Let us, then, handle the matter as follows, that we may discern *more distinctly*²⁹ what we are anxious to see.’

¹⁴ Πλείστη καὶ ἀγριωτάτη. ¹⁵ Ἀερότατος. ¹⁶ Φυόμενος.
¹⁷ ἔλεγον. ¹⁸ Δαπανηρός. ¹⁹ Ἀκέντρος. ²⁰ Οἱ μὲν—οἱ δέ.
²¹ Partis. ²² Χολή. ²³ Περὶ, accus. ²⁴ Μελιτοουργός. ²⁵ Ὅπως μὴ, with fut. indic. ²⁶ Ὅπως, fut. ind. JELF, § 311. ²⁷ Αὐτοῖσι τοῖς κηρίοις. ²⁸ Παντάσῃ γέ. ²⁹ Εὐκρινέστερον.

XXXVI.

‘Is it not always *the practice of*¹ the Commons² to select some special champion *of their cause*,³ whom they maintain and *exalt to greatness*?’⁴

‘It is.’

¹ Verb, εἰωθα. ² Ὁ δῆμος. ³ Ἐαυτοῦ. ⁴ Ἀδξεν μέγαν.

‘ Obviously then, whenever⁵ a despot springs up, he is a shoot⁶ from no other stem⁷ but that of *championship*.⁷

‘ Undoubtedly.’

‘ What then are the first steps⁸ in⁹ the change from the champion to¹⁰ the despot? Surely it dates from the moment when¹¹ the champion has begun to act like the man in that legend which is current in reference to¹² the temple of Lycean Zeus in Arcadia?’

‘ What is that?’

‘ It represents that the worshipper who once tasted the human entrail which was minced up with¹³ the entrails of other victims, was inevitably metamorphosed into a wolf.¹⁴ Have you not heard the story?’

‘ I have.’

‘ In like manner, then, should the champion of the Commons, if he finds the populace thoroughly compliant,¹⁵ not scruple to shed kindred blood, but with unrighteous charges,¹⁶ as is the wont of such men, drag his victims before tribunals and murder¹⁷ them, making away with¹⁸ human life, and with unholy lips and tongue tasting the blood of his fellows:¹⁹ should he banish²⁰ and massacre, and hint²¹ at the remission of debts,²² and the re-distribution²³ of the soil: is it not from thenceforth²⁴ the inevitable destiny of such a man either to be destroyed by his enemies, or to become a tyrant, and be metamorphosed from a man into a wolf?’

‘ It is indeed.’

‘ Such, then, is the fate of the man who is at issue with²⁵ the moneyed class?’²⁶

⁵ ‘Όταν, with conjunctive. ⁶ ‘Εκβλαστώνω. ⁷ Προστατική ρίζα.
⁸ ‘Αρχή. ⁹ ‘Of’. ¹⁰ ‘Επί, accus. ¹¹ ‘It is whenever.’ ¹² ‘Ός
λέγεται περί. ¹³ ‘Εγκατατετμημένον ἐν. ¹⁴ ‘There was necessity
for him to become a wolf.’ ¹⁵ Πειθόμενος. ¹⁶ Partic. pres.
¹⁷ Μιαυφονεῖν. ¹⁸ ‘Αφανίζων. ¹⁹ Συγγενής. ²⁰ ‘Ανδρηλατεῖν.
²¹ ‘Υποσημαίνειν. ²² Χρεῶν ἀποκοπή. ²³ ‘Αναδασμός. ²⁴ Τὸ
μετὰ τοῦτο. ²⁵ ‘Ο στασιάζων πρὸς, accus. ²⁶ Οἱ ἔχοντες τὰς οὐσίας.

'It is.'

'And, *if he is banished*,²⁷ and afterwards restored²⁸ in spite of his enemies, does he not return a finished²⁹ tyrant?'

'Undeniably.'

'And, if his enemies find themselves unable to banish³⁰ him, or *to bring him to the scaffold*³¹ by a public impeachment, in that case they conspire³² to remove him secretly by a violent death.'

'It generally happens thus.'

²⁷ 'Εκπεσών. ²⁸ Κατελθών. ²⁹ 'Απειργασμένος. ³⁰ 'Εκβάλλειν.
³¹ 'Αποκτείνειν. ³² 'Επιβουλεύω.

XXXVII.

'Pray,' I continued, '*are we to discuss*¹ the happiness both of the despot and of the state, in which² such a mortal may reside?'

'By all means let us discuss it,' he replied.

'*Has* he not then, in his early days, and at the outset of his rule, *a smile and a cordial greeting for*³ every man he meets? and does he not deny that he is a despot, and promise largely both in private and in public, and *is it* not *his practice to cancel*⁴ debts, and *to distribute*⁵ land to the Commons, and *to his partisans*,⁶ and does he not affect⁷ affability and graciousness to all?'

'It must be so.'

'But whenever, I imagine, *he has reconciled himself*⁸ to some of his exiled foes, and has destroyed others, and is no longer disquieted by them, *his first step is to*⁹ stir up war after war without intermission, *in order that*¹⁰ the Commons may stand in need of a leader.'

¹ *Deliberative conjunctive.* JELF, § 417. ² *Relative with ἃν, and conjunctive.* ³ Προσγελᾷ τε καὶ ἀσπάξεται πάντας. ⁴, ⁵ *Aorists, habitual notion.* JELF, § 402. ⁶ Οἱ περὶ ἐαυτόν. ⁷ Προσποιεῖται.
⁸ Καταλλάττω, 2 aor. pass. conjunct. ⁹ Πρώτον. ¹⁰ Ἵνα, with conjunctive.

‘It is natural he should do so.’

‘Is it not also in order that, by paying war taxes, and thus becoming poor, they may be compelled to devote themselves wholly to their daily requirements, and *be less likely to conspire*¹¹ against him?’

‘Clearly so.’

‘Is it not also to enable him, if he suspects that some of his subjects are too independent to allow him to rule, to get rid of them under a decent pretext, *by throwing them in the enemies’ way*?¹² On all these accounts is it not necessary for a despot to be continually stirring up war?’

‘He must do so.’

‘In acting thus is he not in a fair way of *becoming very unpopular*¹³ with his subjects?’

‘How can it be otherwise?’

‘And does it not follow that a *few* of his partisans who are in power—those, I mean, who are the boldest of them—*will speak freely*¹⁴ both to him and to each other, in *censure of his proceedings*?¹⁵

‘It is likely enough.’

‘Then the despot must *secretly remove*¹⁶ all these persons, if he means to keep his throne, until¹⁷ he leaves not one single friend or enemy *who is fit for anything*.¹⁸

¹¹ ‘*Less conspire.*’ ¹² ‘*Ἐνδοῦς τοῖς πολεμίοις.*’ ¹³ ‘*Ἀπεχθάνεσθαι.*
¹⁴ *Παρήρησιάζεσθαι.* ¹⁵ ‘*Ἐπιπλήττειν τοῖς γιγνομένοις.*’ ¹⁶ ‘*Ὑπεξαίρειν.*
¹⁷ ‘*Ἔως ἂν, conjunct.*’ JELF, § 846. ¹⁸ ‘*Ὅτου τι ὄφελος.*’

XXXVIII.

Evil cannot be annihilated; for there must needs always exist something contrary to good; nor can it be located among the gods; but it hovers¹ of necessity about our mortal nature, and around this world: and for this reason we must endeavour to escape hence *to heaven*² as soon as

¹ *Περισπολεῖν.*

² ‘*Ἐκείσε.*’

possible; and to escape hence, we must become as like unto God as we can; and to become like unto God, is to be just and holy in conjunction with wisdom.³ However,⁴ *my excellent friend*,⁵ it is not very easy to convince men that we ought not to practise virtue and shun vice on the grounds alleged by the mass—to wit, to enable⁶ a man to present the semblance of goodness instead of wickedness, for these maxims are no better than *what we commonly call old women's gossip*,⁷ as I think. Let us, however, state the truth as follows. God is in no place, and in no wise, unrighteous; on the contrary, He is *the perfection of righteousness*,⁸ and nothing more nearly resembles Him than the most righteous man among ourselves. *On this quality depends*⁹ a man's real ability,¹⁰ or his worthiness¹¹ or unmanliness; for the knowledge of this is genuine intellectual and moral excellence, and ignorance of it is stupidity and depravity personified;¹² and all other cleverness and talent, as it is reputed, is *low and vulgar*,¹³ when employed in the government of states, and mercenary¹⁴ when employed in arts and sciences. It is therefore far better not to allow the unrighteous man, the man unholy in speech and deed, the credit of *being a clever knave*;¹⁵ for such men plume themselves on the reproach, and imagine they *are told*¹⁶ that they are not *mere men of straw*,¹⁷ *dead weights on earth*,¹⁸ but men, such as those who are to keep afloat in politics ought to be. We must therefore tell them the truth; that they are all the more what they are not conscious of being, because they are not conscious of their real state; for they are ignorant of the

³ Φρόνησις. ⁴ Ἀλλὰ γάρ. ⁵ ὦ ἄριστε. ⁶ ἵνα δὴ, *with conjunction*. ⁷ Ὁ λεγόμενος γραῶν ὕβρις. ⁸ Ὡς οἶόν τε δικαιοτάτος.
⁹ Περὶ τοῦτο. ¹⁰ Δεινότης. ¹¹ Οὐδένια. ¹² Ἐπαργής. ¹³ Φορ-
τικός. ¹⁴ Βάνανσος. ¹⁵ Δεινὸς ὑπὸ πανουργίας εἶναι. ¹⁶ Ἀκούειν.
¹⁷ Ἀήροι. ¹⁸ Γῆς ἄλλως ἄχθῃ.

real penalty of unrighteousness, the last thing in the world which they ought to be ignorant of; for it is not what they suppose, the lash and the scaffold,¹⁹ which men sometimes never taste, however criminal, but one which it is impossible to escape.

¹⁹ Θάνατος.

XXXIX.

Now our country deserves eulogy from all men not from ourselves only, at once on other grounds, and on this firstly and especially, that it is a favourite of the gods. The contest—and its settlement¹—between the Deities who disputed its possession, attests the truth of my assertion; and does not the land that gods have praised, signally² deserve the admiration of all mankind? We shall find another ground for well-merited eulogy in the fact that, at the time when the whole earth bore in profusion *every variety of the animal creation*,³ whether savage or tame, our own land was undeniably barren⁴ and clear of wild beasts, for it selected from all other animals, man as its production; man, who surpasses all the rest in intelligence, and alone respects⁵ justice and religion.⁶ Now there is strong proof of my assertion, that this country was the ancestor both of these brave men, and of ourselves; for *each agent in creation*⁷ is endued with nourishment congenial to *its production*.⁸ It is thus *we discover whether a woman is really a mother or not*,⁹ or has, on the contrary, if she has no fountains of nourishment for her child, *been substituted for another woman*.¹⁰ Thus our country, which is our mother, affords a satisfactory proof of *having given birth to*¹¹

¹ Κρίσις. ² Γε. ³ Ζῷα παντοδαπά. ⁴ Ἄγονος, *with genitive*.
W. Gr. Gr. § 132, g. obs. 1. ⁵ Νομίζω. ⁶ Θεοί. ⁷ Πᾶν τὸ τεκόν.
⁸ Ὁ ἄν τέκη. ⁹ *Whereby also a woman is clear having truly brought forth and not.* ¹⁰ Ὑποβαλλόμενος. ¹¹ Ὡς γεννησαμένη.
JELF, § 701.

men; for it was at that period the only land which bore human nourishment in the shape of the fruit of barley and of wheat—the fairest and best support of the human species—which proves she was the genuine source of this creation: and it becomes us to receive this kind of evidence in behalf of a country with more favour than in behalf of a woman; for a country imitates¹³ a woman, not the woman the country, in conceiving and in giving birth. Of the fruit which I have mentioned, she gave no illiberal store, but distributed it to others also; and subsequently yielded to her children the cultivation¹³ of the olive, as a solace of their toils. After having cherished and developed them to manhood, she induced gods to be their sovereigns and teachers—gods whose names it is not decorous to mention here, for we know them—who *were the founders of our civilization*,¹⁴ both in reference to our daily *style of life*,¹⁵ for they instructed us in arts before other men, and in reference to the protection of our country, for they taught us how to acquire and how to use arms.

¹³ *Perfect.* JELF, § 399, b.
κατεσκεύασαν.

¹⁵ Δίαιτα.

¹³ Γένεσις.

¹⁴ Τὸν βίον ἡμῶν

XL.

I am unable to dispute this point with you, but of this I am certain, that I can speak better than anyone on Homer, *and have abundance to say*;¹ indeed, everyone declares I am eloquent; but on other subjects I cannot speak. Now what does this mean?

I see how it is, and *am about*² to explain to you what it seems to me to indicate. Your ability to be eloquent in praise of Homer is not an art, but an inspiration³ which arouses you, like the faculty belonging to the stone which

¹ Εὐπορῶ.

² Θεία δύναμις.

³ Ἀρχομαι, with *partic. pres.* W. Gr. Gr. § 164.

Euripides terms a magnet,⁴ but which is commonly called Heraclea. For this stone not only attracts⁵ iron rings⁶ themselves, but actually engenders⁷ in the rings a power *which enables them⁸ to exert the same influence⁹ as the stone in attracting¹⁰ other rings, and thus¹¹ a very long chain¹² of iron rings is sometimes linked together;¹³ but *they all derive their power from the stone I have described.*¹⁴ It is thus that the Muse inspires¹⁵ men *by her own energy;*¹⁶ and by means of *these votaries of inspiration,*¹⁷ is formed a chain of others *equally inspired.*¹⁸ For all the great *Epic poets*¹⁹ pour forth their splendid lines not by virtue of art, but because they are inspired and possessed;²⁰ and the case is the same with the great *Lyrical poets,*²¹ for they, like *the votaries of Cybele,*²² who dance not *in their sober senses,*²³ give not utterance to those beautiful melodies in sober mood, but only when²⁴ they have plunged²⁵ into the harmony and the rhythm, do they revel in the frenzy of inspiration, just as the Bacchæ draw²⁶ honey and milk from the rivers when possessed, but not when sober; and thus does the soul of the lyric poets energize, as they tell us with their own*

⁴ Μαγνήτης. Cf. LUCRET., vi. 906. ⁵ ἄγω. ⁶ Δακτύλιοι.
⁷ Ἐντίθημι. ⁸ Ὅσῳ αὐτὸ δύνασθαι. JELF, § 863. ⁹ 'Do the same thing.'
¹⁰ Infinitive. ¹¹ Ὅσῳ, with indic. JELF, § 863. *This passage exemplifies both constructions.* ¹² Ὀρμαθός. ¹³ Ἐξ ἀλλήλων ἤρτηται.
¹⁴ 'In all these, the power is derived [ἀνήρτηται] from that stone.'
¹⁵ Ἐνθέους ποιεῖ. ¹⁶ Αἰτός. ¹⁷ Οἱ ἔνθεοι οὗτοι.
¹⁸ Ἐνθουσιάζουσες. ¹⁹ Τῶν ἐπῶν ποιηταί. ²⁰ Κατεχόμενοι. ²¹ Μελοποιοί.
²² Οἱ κορυβατιῶντες. ²³ Ἐμφρονες ὄντες. ²⁴ Ἐπειδὴν, with conjunctive. 'When,' in English, often = 'whenever.' To write 'whenever' in all cases as an equivalent for ὅταν, ἐπειδὴν, κ.τ.λ., would betray the translator. See JELF, § 841, 2. *The English idiom often lays the emphasis on the verb, where in Greek we find conjunctions and relatives combined with ἄν, and followed by the conjunctive mood; e.g. we say indifferently. 'Whenever you come, I hope you will stay'; and 'When you do come, etc.'* ²⁵ Ἐμβαλεῖν, aor. conjunctive. ²⁶ Ἀρίτεσθαι.

lips. Yes,²⁷ they tell us, *as you probably know*,²⁸ that they bring to us the melodies *they have culled*²⁹ like bees from honey-flowing fountains in the gardens and groves of the Muses, fluttering like bees on wings of their own. And they speak the truth; for a poet is a commodity³⁰ light, and winged, and consecrated, and incapable of utterance, until³¹ he is inspired, and has thrown aside his sober vein,³² and his understanding dwelleth not within him; for *so long as*³³ he retains that part of his property, every man is incapable of being a poet, and of uttering responses.

²⁷ Γάρ. ²⁸ Δήπουθεν. ²⁹ Δρεπόμενοι. ³⁰ Χρήμα. ³¹ Πρὶν δὲ, JELF, § 842, 4. ³² Ἐνθεος γενέσθαι καὶ ἔκφρων. ³³ Ἔως δὲ, JELF, § 846, 2.

XLI.

‘Are we, then, to say,¹ that just as the other arts have developed,² and as the ancient artists³ are insignificant⁴ in comparison with those of our own days, so also your profession,⁵ that of the sophists, has developed, and that the philosophers⁶ of old were insignificant in comparison with you?’

‘What you say is very true.’

‘Supposing,⁷ then, Bias were restored to life among us, he would surely incur ridicule⁸ when contrasted⁸ with you, just as the statuaries⁹ say Dædalus would be laughed at, if he were to live in these days, and to execute¹⁰ such works as those which gained him his celebrity.’

‘It is just as you say; nevertheless I have been in the habit of praising the ancients, whether¹¹ our immediate or remote predecessors, more highly than our own contemporaries, from a prudent fear of the jealousy of the living, and a dread of the resentment¹² of the dead.

¹ Deliberative conjunctive. JELF, § 417. ² Ἐπιδίδωμι. ³ Δημιουργός. ⁴ Φαῦλος. ⁵ Τέχνη. ⁶ Οἱ περὶ τὴν σοφίαν. ⁷ Εἰ ἄρα, with opt. ⁸ Πρὸς, accus. ⁹ Ἀνδριαντοποιός. ¹⁰ Ἐργάζεσθαι. ¹¹ Καὶ πρότεροι ἡμῶν πρότεροί τε. ¹² Μῆνις.

‘And you were perfectly right, whether in your practice or your principle, in my opinion. I can testify to the truth of your assertion, and that your profession has in reality grown¹³ to a capacity of managing public as well as private affairs. For the celebrated¹⁴ Gorgias, the Leontine sophist, came here on¹⁵ a political mission from his own country, being¹⁶ evidently held the most capable negotiator of public affairs in Leontium. He gained a high reputation for eloquence in addressing the people; while in private, by displaying¹⁷ his accomplishments, and associating¹⁸ with the young, he amassed¹⁹ and received considerable sums from this city; and, if you please, our friend the famous Prodicus, who had frequently come here on other political missions, on his last arrival but a little time ago,²⁰ on an embassy from Ceos, highly distinguished²¹ himself by his speeches before the senate, and in private by holding¹⁷ declamations, and associating with the young, realized an astonishing sum. Not one of those ancient philosophers ever condescended to demand²² money as a compensation,²³ or to make a display of his accomplishments before²⁴ all classes of men. So simple-minded²⁵ were they! indeed, it had escaped their notice that money was a valuable commodity; whereas, each of the sophists alluded to above has made more money by his talents, than any artist from any calling whatever.

¹³ Ἐπιδέδωκε πρὸς τὸ πράττειν δύνασθαι. ¹⁴ Οὗτος. ¹⁵ Δημοσίᾳ ὅκωθεν πρεσβεύων. ¹⁶ Ὡς ἰκανώτατος ὢν. ¹⁷ Ἐπιδείξεις ποιούμενος. ¹⁸ Συνών. ¹⁹ Ἐργάζομαι. ²⁰ Τὰ τελευταῖα ἔναγχος. ²¹ Πάνυ εὐδοκμεῖν. ²² Πράξασθαι. ²³ Μισθός. ²⁴ Ἐν παντοδαποῖς ἀνθρώποις. ²⁵ Εὐήθεις.

XLII.

‘You have no conception of the honours¹ that attend on this profession. If² you knew how much money I have

¹ Τὰ καλὰ περὶ τοῦτο.

² Εἰ, *with opt.* JELF, §§ 855, 857.

amassed, you would³ be surprised. Not to mention other occasions, in a visit which I once made to Sicily, while Protagoras was residing⁴ there, and in the zenith⁵ of his fame, though many years his junior, I made, in a very short period, upwards of a hundred and fifty minas, and, besides this,⁶ more than twenty minas from a very small place called Inycus. On reaching home, I immediately⁷ gave this sum to my father, whereat⁸ he and my fellow-citizens were very much surprised and thunderstruck. And I almost⁹ think I have amassed larger sums than any two of the sophists taken together.'¹⁰

'You have mentioned an honourable and decisive¹¹ proof of your own talents, and also of the superiority of our contemporaries to the ancient philosophers. Great, indeed, was the ignorance of former sages, according to your account; for they say Anaxagoras met with a fate the reverse of your own. Though a large fortune descended to him, he neglected¹² and lost it: his wisdom indeed, was that of an idiot.¹³ Similar stories are told of other sages of old. I think, therefore, that in what you have stated,¹⁴ you allege a fair proof of the talents of the present compared with former generations, and many agree with you, that the wise man ought to turn his wisdom chiefly to his own account. Of course,¹⁵ then, the only standard¹⁶ is, who¹⁷ makes the most money. Let this suffice; but tell me from which of the cities that you used to visit you amassed the largest sums? Surely it must have been from Lacedæmon, for you went there very often?'¹⁸

³ *Opt. with ἂν in apodosis.* JELF, l. c. ⁴ Ἐπιδημεῖν. ⁵ Εὐδοκμεῖν.

⁶ Καί — γε. ⁷ Φέρων. JELF, § 698, obs. 1. ⁸ ὡστε, *infinitive.*

Σχεδόν τι. ¹⁰ Σύνδυο. ¹¹ Μέγα. ¹² *Infinitive, oratio obliqua,*

depending upon 'They say.' JELF, § 889. ¹³ Ἀνόητα σοφίζεσθαι.

¹⁴ Τοῦτο. ¹⁵ Ἄρα. ¹⁶ Ὅρος. ¹⁷ Ὃς ἂν, *with conjunctive.*

¹⁸ Πλειστάκις.

‘It was not, indeed, by Jove.’

‘You don’t say so!¹⁹ Did you make, then, your smallest profits there?’

‘Not one shilling²⁰ did I ever make there at any time.’

‘You tell me prodigies and marvels. But tell me whether your philosophy is not able to train to moral excellence those of its votaries who try to learn?’²¹

‘It is quite able.’

‘You were able then to improve the sons of the people of Inycus, but unable to improve the Spartans?’

‘Very far from it.’²²

‘Are then the Siceliots anxious for improvement²³ and the Lacedæmonians not?’

‘Most assuredly the Lacedæmonians are so too.’

‘Was it then from want of money that they shunned your converse?’²⁴

‘By no means, for they have enough.’

¹⁹ Πῶς φῆς; ²⁰ Οὐδὲν τὸ παράπαν. ²¹ Οἱ συνόντες καὶ μαθάνοντες.
²² Πολλοῦ γε δέω. ²³ Ἀμείνους γίγνεσθαι. ²⁴ Ὀμλία.

XLIII.

‘How then can it be that, while they are anxious¹ to learn and are rich, and you² are capable of rendering them the greatest services, they failed to send you away loaded³ with gold? Perhaps it was thus:⁴ could⁵ the Lacedæmonians educate their own children better than you? Are we to pronounce⁶ this the reason, and do you agree?’

‘Not in the slightest degree.’

‘Was it then the young men in Lacedæmon whom you were unable to convince that they would make greater

¹ *Partic. pres.* JELF, § 679, c. ² *Partic. gen. abs.* ³ Πλήρης.
W. Gr. Gr. § 132, g. ⁴ Ἄλλ’ ἐκεῖνο. ⁵ Μὴν μὴ, JELF, § 873, 5,
followed by opt. with ἄν. ⁶ *Deliberative conjunctive.* JELF, § 417.

progress⁷ towards excellence by associating with you than with their own relatives? or was it their fathers whom you failed to persuade that it was better to entrust their sons to you than to superintend⁸ them themselves, if, as I presume,⁹ they had any care¹⁰ for their children? for they surely were not jealous¹¹ of their sons attaining the highest excellence.'

'No; I do not suppose they were jealous.'

'Moreover¹² Lacedæmon is confessedly¹³ a well-governed state.'

'Certainly it is.'

'And in well-governed states moral excellence is dearly prized.'

'Unquestionably.'

'And you know better than any man how to impart that quality.'

'Yes, far better.'

'Would not the ablest teacher of horsemanship be highly honoured, and receive very large sums, in Thessaly, and wherever¹⁴ else this accomplishment was eagerly pursued?'¹⁵

'It is probable enough.'

'Will not the man who is capable of imparting¹⁶ the most valuable lessons¹⁷ in moral excellence be highly prized in Lacedæmon and reap a large fortune, if¹⁸ he desires, and in any other Grecian state which is well-governed, but especially, my friend, in Sicily, don't you agree?¹⁹ and in Iuycus?'

'No; for it is not the custom among the Lacedæmonians to change their laws, nor even to alter the customary education of their children.'

⁷ Ἐπιδιδόναι, opt. with *ἀν*.

⁸ Ἐπιμελείσθαι.

⁹ Εἴπερ.

¹⁰ Κήδεσθαι. W. Gr. Gr. § 132, e. obs.

¹¹ Φθονεῖν, with *dat.* and *infin.*

¹² Ἀλλὰ μὲν.

¹³ Γε.

¹⁴ Ἄλλοθι ἐπου, with opt.

¹⁵ Σπουδάξασθαι.

¹⁶ Παραδιδόναι.

¹⁷ Μαθήματα.

¹⁸ Ἄν, with *conjunctive*.

¹⁹ Οἷα.

‘How say you? Is it the custom of the Lacedæmonians not to act rightly, but to err?’

‘I cannot say that.’

‘Would not they act rightly, then, in giving²⁰ an improved instead of an inferior education to their children?’

‘They would; but they are not allowed to give them a foreign²¹ education, for you may rest assured that, had any one ever received money from that quarter for²² education, I should have been the first to gain largely. They are pleased, indeed, when they hear me, and applaud. But, as I tell you, the law restrains them.’

²⁰ ‘*Educating better, and not worse.*’

²¹ *Ξενικός.*

²² ‘*Επί, with dative.*’

XLIV.

‘I imagine, then, that you will readily comprehend¹ that² this law utterly deranges³ the constitution, and annihilates⁴ all our prosperity, and strips⁵ the state of many proofs of glory.⁶ For you are assuredly aware that our country often owes her safety to⁷ our naval and military expeditions, and that you have, on many occasions, heretofore achieved many honourable deeds both in shielding others, and in acts of retribution⁸ and of mediation.⁹ What then? It is requisite to administer affairs of this kind by means of decrees and laws, by enjoining some to pay war taxes,¹⁰ by calling on others to undertake trierarchies, others to go to sea,¹¹ others to discharge the several duties required. Accordingly, in order¹² to effect this, you constitute¹³ courts of justice, and sentence¹⁴ the refractory to imprisonment. Reflect, I beg you, how this

¹ *Ἰνφιν.*

² ‘*Ὅτι, with pres. indic.*’

³ *Συγχέιν.*

⁴ *Καταλύω.*

⁵ *Περαιρούμαι.*

⁶ *Φιλοτιμία.*

⁷ *Σώζεται διά.*

⁸ *Τιμωρησάμενοι.*

⁹ *Διαλλάξαντες.*

¹⁰ *Εισφέρειν.*

¹¹ *Πλείν.*

¹² ‘*Ὅπως, with conjunct.*’

¹³ *Πληροῦν.*

¹⁴ *Καταγινώσκειν δεσμὸν τῶν ἀκοσμοῦντων.*

excellent gentleman's¹⁶ measure¹⁶ spoils and undermines these functions. For, in his measure, as we all know, it is proposed¹⁷ that if a sentence of imprisonment has been pronounced, or should in future be pronounced, on any public debtor, he may be discharged from confinement on producing¹⁸ sureties that he will undoubtedly pay¹⁹ the sum in full¹⁹ in nine months. How, then, are we to find our ways and means? In what manner will our army be sent out? How shall we collect²⁰ our revenue if every debtor is to produce sureties according to this man's law, instead of doing his duty? We shall have, by Jove, to tell the Greeks "We have got Timocrates' law; wait, therefore, for nine months; we will then march;" for this will be our fate. But if it should be necessary to fight in your own behalf, do you really²¹ believe that the enemy will wait for the evasions²² and dishonest tricks²³ of unprincipled men among us? or that if the state enacts laws embarrassing²⁴ its own functions and opposed to its own interests, it will be capable of achieving any of the measures required? No!²⁵ it is enough,²⁶ Athenians, if, while prosperity reigns at home, and no law of this kind exists, we can vanquish our enemies, and keep up with the sharp demands²⁷ and emergencies²⁸ of war, and never fall²⁹ into the rear.

¹⁶ Καλοκάγαθός. ¹⁶ JELF, § 898, 2. ¹⁷ Γέγραπται. ¹⁸ Καταστήσας ἑγγυητάς. ¹⁹ Ἐκτίσειν. ²⁰ Εἰσπράττω. ²¹ Γε. ²² Διάδωσις. ²³ Πανουργία. ²⁴ Ἐμποδίζοντες αὐτήν. ²⁵ Ἀλλά. ²⁶ Ἀγαπητόν. ²⁷ Ὀξύτητες. ²⁸ Καιροί. ²⁹ Ὑστερίζειν.

XLV.

Assure yourselves, therefore, Athenians, that even now all the rest is sheer profession¹ and pretence, and that

¹ Λόγου.

Philip is really planning² and contriving³ that,⁴ while you remain at home, and the state loses all influence abroad, he may carry out⁵ all the projects he desires with the greatest tranquillity. In proof⁶ of this, contemplate the scene which is passing before your eyes. He is now spending his time in Thrace, attended by a large force, and is sending for strong reinforcements, as persons on the spot allege, from Macedonia and Thessaly. If,⁷ therefore, after waiting for the Etesian winds, he should appear before Byzantium and besiege it, do you in the first place imagine that the Byzantines will continue as infatuated⁸ as they now are, and will condescend neither to invoke our aid nor to defend themselves? I⁹ do not believe they will: on¹⁰ the contrary, I believe that, if there are any whom they distrust even more than ourselves, they would admit¹¹ them in preference to surrendering the city to him, in case¹² he should not reduce them beforehand. So that,¹³ if we are not able to send a squadron thither from hence, and if there is no resource¹⁴ at hand upon the spot, nothing can save them from ruin. "True,"¹⁵ you will say, "for the men are ill-starred wretches, and their infatuation knows no bounds." I quite agree;¹⁶ yet still they must be saved: for it concerns our country. Moreover, we cannot be certain even of this, that he will not attack the Chersonese: but if¹⁷ — as we surely may — we are to judge from the letter which he sent us, he intends to retaliate¹⁸ on the inhabitants of the Chersonese.

² Πράττειν. ³ Κατασκευάζεται. ⁴ Ὅπως, with fut. ind. W. Gr. Gr. § 176, obs. 3; BUTEM. Gr. Gr. § 139, E. ⁵ Διοικεῖσθαι, middle.

⁶ Γὰρ, after 'contemplate.' ⁷ Ἐάν, with conjunctive. ⁸ Ἐπὶ τῆς ἀβολῆς τῆς αὐτῆς. Cf. οὐχ οἷός τ' ἐστίν, ἔχων ἀκατίστραπται, μένειν ἐπὶ τούτων. DEMOSTH. p. 42, 9. ⁹ Ἐγώ, where emphatic, may be rendered by italicising the English I. ¹⁰ Ἀλλά. ¹¹ Εἰσφρέω, fut. mid.

¹² Ἄν περ. ¹³ Οὐκοῦν. ¹⁴ Βοήθεια. ¹⁵ Νή Δία. ¹⁶ Πάνν γε.

¹⁷ Εἴγε=siquidem, said of things taken for granted. ¹⁸ Ἀμύνεσθαι, fut.

XLVI.

I am anxious, therefore, that you should candidly¹ examine into the present state of public affairs, and should consider what we are ourselves now doing, and how we are administering them. We are neither willing to pay war taxes,² nor do we venture to serve in person in the army, nor are we capable of refraining from the public treasure, nor do we pay Diopceithes his stipulated reward,³ nor praise the efforts he has made to provide for himself. No!⁴ we slander⁵ him, and debate by what means, and what, he is likely to do, and so forth: nor, while such is our position, are we willing to transact our own affairs; but while in our speeches we commend those who utter sentiments worthy of the state, in our actions we second⁶ their opponents. You have been in the habit of asking, from time to time, of every public speaker,⁷ 'What, then, are we to do?' I beg to ask of you, 'What am I to propose?' for if you will neither pay war taxes, nor march in person, nor abstain from the national funds, nor grant Diopceithes his stipulated pay, nor leave untouched⁸ whatever he may provide for himself, nor undertake⁹ to administer your own affairs, I have nothing to propose. For if you still grant such unbridled license to persons anxious to censure¹⁰ and calumniate, as¹¹ to listen even to impeachments directed by anticipation against the plans they impute to him, what can any man possibly¹² propose?

¹ Μετὰ παρρησίας.
μισθός.

² Εισφέρειν.
⁴ Ἄλλά.

⁵ Βασκαίνω.

³ Σύνταξις, an euphemism for
⁶ Συγκατατίθεσθαι.

⁷ Ὁ παρὼν οἱ παριόντες = the public orators: the origin of the term is explained by Æschines, 76, 18. παριὼν ἐπὶ τὸ βῆμα.

⁸ Ἐάν.

⁹ Ἐθέλω.

¹⁰ Αἰτιῶσθαι.

¹¹ Ὡστε, with indic. JELF, § 863.

¹² Ἄν, with opt.

XLVII.

Considering,¹ then, that the struggle is for the most important stakes, it becomes us thus to resolve, and to detest and chastise the traitors who have sold themselves to him; for it is not possible to master our enemies outside of the city, until² you have punished those enemies within our walls who are in his pay; but we shall always stumble³ over these men, like vessels striking on jutting rocks,⁴ and thus be behindhand⁵ with the former.⁶ For what reason do you imagine that he now insults us—for to me he seems to be doing nothing less—and while⁷ he cajoles others with fair treatment, is already menacing you? Thus⁸ it was by lavish presents that he secretly inveigled the Thes-salians into their present state of vassalage; nor can any man detail in how many instances he deluded the ill-fated Olynthians in former times, by the cession of Potidæa, and in many other ways. The Thebans he is even now decoying⁹ by delivering Bœotia into their hands, and rescuing them from a protracted and exasperated¹⁰ war; so that these several states, after reaping¹¹ some petty¹² advantage, have, in some cases, already suffered a lot familiar to all; and in others, are destined to suffer whatever may turn out to be their fate. I say nothing of the possessions that have been torn from you; but in the very conclusion of the peace, how many cheats were imposed upon you! of how much were you robbed! Why in the world, then, does

¹ Ὡς, with gen. abs. JELF, § 701. ² Πρὶν ἂν, with conjunctive, because there is a negative in the preceding clause. W. Gr. Gr. § 177, obs. 2. ³ Προσπταίειν, with dative. ⁴ Πρόβολον. ⁵ Ὑστερίξιν, with genitive. ⁶ Ἐκεῖνος, opp. to οὗτος, which is = 'the latter.' Vid. LIDD. and SCOTT, *Lex.* ⁷ Μὲν—δέ. ⁸ Οἷον. ⁹ Ὑπάγειν, middle. ¹⁰ Χαλεπός. ¹¹ Καρπωσάμενοι. ¹² Πλεονεξία.

he act¹³ as I have described¹⁴ towards others, but differently towards yourselves?

Because your's is the only city wherein it is perfectly safe¹⁵ to plead the cause of a public enemy.

¹³ Προσφέρεισθαι, with dative.

¹⁴ Ἐκείνως.

¹⁵ Ἀδεία διδοται.

XLVIII.

Then, whoever¹ happens to come forward, says, 'Why,² you do not choose to propose a measure,³ or to run any risk, but are a timorous and effeminate man.' Now I am not, and trust⁴ I never may be, reckless, profligate, or shameless; yet I count myself vastly more courageous than your neck-or-nothing⁵ politicians.⁶ For whoever, Athenians, overlooking what will conduce to his country's good, condemns, confiscates,⁷ lavishes in presents, accuses, is not acting from courage, but is emboldened to play⁸ a safe game at politics by holding in his parasitical⁹ speeches a guarantee¹⁰ for his own security; while whoever in advocating¹¹ the wisest course, is frequently opposed to your inclinations, and says nothing to court¹² favour, but always counsels the soundest measures, and prefers that¹³ style of administration wherein fortune is more powerful than arithmetic,¹⁴ yet holds himself responsible¹⁵ to you on either side, he is a man of courage: yes,¹⁶ a man of this kind is indeed a useful citizen; not they who have ruined their country's best interests for daily favour, whom I am so far¹⁷ from envying or regarding as citizens worthy of the state, that were¹⁸ anyone to ask me, 'Tell

¹ Ὅς ἂν, with conjunctive.

² Γάρ.

³ Γράφειν.

⁴ Μῆτε γενοί-

μην.

⁵ Ἰταμῶς.

⁶ Partic.

⁷ Δημεύειν.

⁸ Ἀσφαλῶς πολιτεύ-

εσθαι.

⁹ Τὸ πρὸς χάριν ἑμὶν λέγειν.

¹⁰ Ἐνέχυρον.

¹¹ Ὑπέρ.

¹² Πρὸς.

¹³ Ἡ τοιαύτη πολιτεία.

¹⁴ Οἱ λογισμοί.

¹⁵ Ὑπεύθυνος.

¹⁶ Καί—γε.

¹⁷ Τοσούτου δέω.

¹⁸ Εἰ, with opt.

me, what service have you, I should like¹⁹ to know, ever conferred on our country? ' though²⁰ I might mention the offices of trierarch and choragus, my contributions to the treasury,²¹ the ransom of prisoners of war,²² and similar acts of liberality,²³ not one of these would I mention—but I would say that my political principles are very different from the principles of these men,²⁴ and that while²⁵ I am perhaps capable, like others, of impeaching, of fawning,²⁶ of confiscating, and of enacting the other parts which these men enact, I never once engaged in²⁷ any such proceedings, nor was induced so to do either by avarice or by ambition.

¹⁹ Δή. ²⁰ Ἐχων εἰπεῖν. ²¹ Χρημάτων εισφοραί. ²² Αἰχμάλωτοι.
²³ Φιλανθρωπίαι. ²⁴ Τῶν τοιούτων πολιτευμάτων οὐδὲν πολιτεύομαι.
²⁵ Δυνάμενος ἂν ἴσως. JELF, § 429. ²⁶ Χαρίζεσθαι. ²⁷ Τίττειν ἐμάν-
 τὸν ἐπὶ.

XLIX.

You ought also to know that Solon, who framed¹ these, and most of our other laws, a lawgiver bearing no resemblance to this gentleman, allowed those who desired, to obtain redress from the trespassers; not in one mode only, for each offence, but in many. For I imagine he was aware that it was impossible that the citizens of Athens could ever be all alike, either clever,² or self-confident,³ or gentle.⁴ If,⁵ therefore, he framed his laws so as⁶ to allow the gentle opportunities of redress, he considered that many would indulge in crime with impunity;⁷ while, if he adapted them to the self-confident and to clever speakers, laymen⁸ would not be able to obtain satisfaction on the same terms with them: and he felt that he

¹ JELF, § 362, 2. ² Δεινός. ³ Θρασύς. ⁴ Μίτριος. ⁵ Εἰ, with fut. indic. JELF, § 853. ⁶ Ὡς, with fut. indic. ⁷ Ἀδεῖα.
⁸ Οἱ ἰδιώται.

ought to deprive no man of the means of obtaining redress in the best way he could. How, then, could this be realized? By⁹ assigning several methods of legal procedure against transgressors. Are you strong¹⁰ and self-relying? Summon¹¹ the offender before a magistrate: you¹² risk a thousand drachms. Are you weak?¹³ Conduct¹⁴ the magistrates to the spot. Are you afraid even of this? Indict¹⁵ him. Do you distrust yourself, and perhaps as a poor man you would not be able to pay the thousand drachms? Sue¹⁶ for theft before an arbitrator,¹⁷ and you will run no risk. Not one of these methods is the same. For impiety,¹⁸ one may summon¹¹ before a magistrate, indict,¹⁵ sue¹⁹ before the Eumolpidæ, give information²⁰ before the Archon king, indifferently.²¹ In all other offences, it is very much the same. If²² any man were not to plead that he was²³ not a criminal,²⁴ or that he was not irreligious, or whatever might²⁵ be the charge upon²⁶ which he was brought to trial, but should claim²⁷ acquittal, if²⁸ he had been summoned before a magistrate, on the ground that he had a right to a trial before an arbitrator, and that he ought to have been indicted; or, if²⁹ he were defendant before³⁰ an arbitrator, on the ground that you should have summoned¹¹ him before a magistrate, in³¹ which case you would have risked a thousand drachms, there would, I presume,³² be much

* 'If he should give many ways through the laws against the transgressors.' ¹⁰ Ἐρρώσαι. ¹¹ Ἀπαγε. SMITH, *Dict. Ant.* ἀπαγωγή. ¹² 'The risk is in a thousand' [drachms]. ¹³ Comparative.

¹⁴ Τοῖς ἀρχουσιν ἐφηγοῦ. SMITH, *Dict. Ant.* Ἐφήγησις. ¹⁵ Γράφεσθαι. SMITH, *l.c.* Γραφή. ¹⁶ Δικάζεσθαι κλοπῆς. SMITH, *l.c.* Δίκη κλοπῆς, 247, b. ¹⁷ Διαιτητής. ¹⁸ Ἀσέβεια. ¹⁹ Δικάζεσθαι.

²⁰ Φράζειν. ²¹ Κατὰ ταῦτά. ²² Εἰ, *with opt.* JELF, § 855. ²³ Pres. indic. (*oratio obliqua*). JELF, § 886. ²⁴ Κακοῦργος. ²⁵ Opt. ²⁶ Δι' ὃ κρίνεται. ²⁷ Ἀξιώω, opt. ²⁸ Εἰ, *with opt.* ²⁹ Εἰ φεύγοι.

³⁰ Πρὸς, dative. ³¹ Ἰνα, *with indic.* JELF, § 813. ³² Διήκουθεν.

laughter. For it becomes not an innocent man to dispute about the mode in which he is to give satisfaction, but to prove that he is not guilty.

L.

But perhaps all his conduct is not of a piece; not¹ evident trickery from beginning to end. How can this be, when you know he assessed² the damages in behalf of Timarchus at a talent³ only, and offered to be bail⁴ to me for the payment of that sum. Here, again, is proof, not only that Timarchus lived with his wife, and that the defendant⁵ was⁶ on friendly terms with him, but also that the marriage⁷ portion was never paid. For what man would be such a fool⁸ as first to pay a large sum of money, then to accept as security⁹ an estate with a doubtful title,¹⁰ and afterwards to become¹¹ bail for a judgment debt to the man¹² who took him in, as¹³ though he had done a righteous act? No man, I should think. It is not rational to suppose that a person who was unable to recover¹⁴ a talent due to himself, should promise¹⁵ to pay¹⁶ that sum to another, and give bail¹¹ for it too. No: the very act shows he has never paid¹⁷ the portion, but took the mortgage as¹⁹ a friend of Timarchus, to²⁰ counteract my claims, and hoping to make his sister a partner²¹ with him

¹ 'Nor is he clear cheating [τεχνάζων] on all sides.' ² Τιμᾶσθαι, i. e. to fix his own price for. ³ Gen. W. Gr. Gr. § 131, b. ⁴ Ἐγγυᾶσθαι. ⁵ Οὔτος. LIDD. and SCOTT, in voce. ⁶ Οικείως ἔχει. ⁷ Τὴν προίκα. ⁸ Ἠλίθιος. ⁹ Εἰς ἀποτίμησιν. Literally, a pledging of property after a valuation thereof. ¹⁰ Χωρὶον ἀμφισβητούμενον. ¹¹ Προσεγγυήσασθαι τοῦ τῆς δίκης ὀφλήματος. ¹² Ὁ ἀδικήσας. ¹³ Ὡς with partic. JELF, § 701. ¹⁴ Κομίσασθαι. ¹⁵ Φάσκειν. ¹⁶ Ἀποτίσειν. ¹⁷ Δίδωμι. ¹⁸ Ἀποτιμᾶσθαι ταῦτα. In active, this verb means to 'mortgage'; in middle, to 'receive as a mortgage or pledge.' LIDD. and SCOTT, Lex. ¹⁹ Οικείως ὧν. ²⁰ Ἀντὶ τῶν ἐμῶν χρημάτων. ²¹ Κληρονόμος.

in my inheritance. And now he endeavours to cheat²³ and deceive you, by saying that he set²³ up the tablets before²⁴ judgment was given against Timarchus. Yes, but not before²⁵ you had given judgment against him; at least,²⁶ if there is any truth in your present story; for it is clear that²⁷ when you took these steps, you were, in your own mind, satisfied of his guilt. But indeed the argument is ridiculous; as²⁸ if you, gentlemen, were not aware that all rogues think what they shall say, and no one ever lost a cause²⁹ by silence,³⁰ or by confessing himself to be³¹ in the wrong. His lies are first detected, and then the man's character becomes known. Such appears to me to be the defendant's case.

²³ Παρακρούσασθαι. ²⁴ Τοὺς ὄρους ἔστησε. ²⁵ 'Before he lost his suit.' ²⁶ 'Before he had lost his suit before you.' ²⁷ Εἶχε. ²⁸ 'You did this, satisfied of his guilt' [καταγνοὺς ἀδικίαν αὐτοῦ]. ²⁹ Ὡς, with *gen. abs.* JELF, § 701. ³⁰ Ὁφλε. ³¹ Partic. pres. ³¹ Ἀδικεῖν.

LI.

Have I not been deeply wronged from the beginning, and am I not still persecuted by them, because I seek to obtain redress? Is there one of you who would not feel an honest indignation¹ against the defendant,² and compassion³ for me; seeing that he, besides an estate⁴ of more than ten talents which he inherited,⁵ has got another of equal amount, belonging to me, while I have not only lost my patrimony,⁶ but am, by the villany⁷ of these men, deprived of the⁸ trifle they had handed over to me? To what can I have recourse, should⁹ you come to any adverse decision? To¹⁰ the goods mortgaged to creditors? They belong to

¹ Φθονήσει, *dativ.* ² Οὗτος. ³ Ἐλεήσει. ⁴ Οὐσία. ⁵ Ἡ παραδοθείσα. ⁶ Τὰ πατρώα. ⁷ Πονηρία. ⁸ Τὰ νῦν παραδοθέντα. ⁹ Εἴ τι ἄλλο ψηφίσαισθε. ¹⁰ Εἰς τὰ ὑποκείμενα τοῖς δανείσασιν.

the¹¹ mortgagees. To the¹² surplus remaining after repayment? That belongs to the defendant,² if I am decreed to pay a¹³ sixth part of the damages. Gentlemen, I entreat you, do not entail upon us so heavy a calamity; do not allow¹⁴ my mother, myself, and my sister, to be reduced to unmerited misfortune. My father left us not with¹⁵ such prospects¹⁶ as these: for the one was destined to marry Demophon with a portion¹⁷ of two talents, the other to marry this cruel villain with a fortune of eighty minas, and I was intended to¹⁸ succeed him as a contributor to the public service. Succour us, then, succour us, for the sake of justice, for your own, for ours, and our deceased father's sake! Save us, have mercy on us, since these our relations have shown no mercy. To you we are come for protection. I pray and beseech you, by your wives and children, by¹⁹ all the blessings you possess, as²⁰ you hope to enjoy them, do not abandon me, do not cause my mother to be deprived²¹ of all her remaining hopes in life, or to²² suffer distress unbecoming her condition. Now she expects to receive me at home, restored to my rights by your verdict, and to²³ be able to give a portion to my sister; but should you decide against me—which²⁴ heaven forbid—what do you imagine will be her feelings, when she beholds me not only deprived of my inheritance, but also degraded from my rank, and my sister hopeless of obtaining a²⁵ suitable establishment, owing to the destitution of her lot?

¹¹ Οἱ ὑποθέμενοι. This verb, in the active, signifies to 'mortgage'; in the middle, to 'lend money on mortgage.'

¹² Εἰς τὰ περιόντ' αὐτῶν. ¹³ Ἡ ἑπωβελία. ¹⁴ Περιδεῖν. ¹⁵ Ἐπὶ, dative. ¹⁶ Ἐλπίδες.

¹⁷ Ἐπὶ προικί. ¹⁸ Διάδοχος ἀνθ' αὐτοῦ τῶν λειτουργιῶν ἐσόμενος.

¹⁹ Πρὸς τῶν ὄντων ἀγαθῶν ὑμῖν. ²⁰ Οὕτως ὄναισθε τούτων. In the

Latin idiom, sic is thus used: 'Sic tua Cyreneas fugiant examina taxos,' VIRGIL. ²¹ Partic. ²² Ἀνάξιον αὐτῆς τι παθεῖν. ²³ Ἐκ-

δόσειν. ²⁴ Ὅ μὴ γένοιτο. ²⁵ Τὰ προσήκοντα.

LII.

For what reason do I enter into this detail? for by Jupiter, and all the gods, it is not my desire to be unpopular among you. It is in order that every one of you may be fully assured that daily indolence and remissness, in states as well as in the lives of individuals, is not sensibly felt¹ on every occasion of neglect, but confronts us at the crisis² of our fortunes.³ Look at Serrium and Doriscus; for these towns, which perhaps are not even known to many of you, were first neglected after the peace. Yet your disregard⁴ and forgetfulness of them ruined Thrace and Kersobleptes, who was your ally. Again, it was because Philip saw that they were neglected, and obtained no succour from you, that he demolished⁵ Porthmus, and fortified⁶ a despotism in opposition to you in Eubœa, just opposite Attica. This you slighted,⁷ and Megara was all but taken. You cared nothing, nor so much as stirred⁸ for any of these disasters, nor even gave him a hint⁹ that you would not allow him to act thus; he then bought Antrones, and not long after, had made himself master¹⁰ of affairs in Oreum. I pass by many instances; for I did not enter upon this detail with the view of enumerating the victims of Philip's violence and iniquity, but to prove to you that he will not halt in his career of systematic oppression¹¹ and subjugation, unless some one shall forcibly arrest him.

¹ Ποιῖν τὴν αἴσθησιν.
pass. ⁵ Κατασκάπτειν.
στρέφεισθαι, 2 aor. pass.
νειν. ¹¹ Particiiple.

² Κεφάλαιον.

³ Πράγματα.

⁴ Partic.

⁶ Ἐπιτευχίζειν.

⁷ Ὀλιγορεῖν.

⁸ Ἐπι-

⁹ Ἐνδείκνυσθαι, 1 aor. mid.

¹⁰ Λαμβά-

LIII.

There are some men who, before they have heard our

statements on¹ public affairs, are wont suddenly to ask, 'How, then, are we to act?' not with any intention² of acting when they have heard—for they would then have been most useful men—but in order² to get rid of the debates. Nevertheless it is right to say how we ought to act. In the first place, Athenians, you ought to feel thoroughly assured of this, that Philip is at war with our country, and has broken the peace; and that while³ he is ill-disposed, and a foe to the whole country, and to the very foundations of the state—I will add even to our national gods—and may they ruin him! yet³ his hostilities and intrigues are mainly directed against our constitution, and he has no more anxious care than for the means⁴ of its destruction. And this indeed he is now compassing⁵ from necessity in a certain degree. For consider, he longs for empire, and regards⁶ you as his only rivals.⁷ He has now long been an oppressor;⁸ and of this he is fully conscious; for he has strengthened his hold upon all his other possessions, by employing what belonged to you as his tools; since had⁹ he resigned Amphipolis and Rotidæa, he did not believe⁹ that he could remain secure even in Macedonia. He was aware, therefore, of both these facts, that he himself was plotting¹⁰ against you, and that you perceived it; and supposing you to be men of judgment, he concludes that you naturally hate him. Besides these considerations, important as they are, he knows full well that it is impossible for him to

¹ Ὑπέρ. W. Gr. Gr. § 192, a. 'De.' ² Ἰνα, with conjunctive, without ἄν. W. Gr. Gr. § 176. ³ Μὲν—μέντοι. ⁴ Ὅπως, with fut. indic.

W. Gr. Gr. § 176, obs. 3. ⁵ Πουεῖ i. e. tries to do. See JELF, § 398, 2.

⁶ Perf. of ὑπολαμβάνω. On this use of the perfect as a present, see JELF, § 399, obs. 2. ⁷ Ἀνταγωνιστής. ⁸ Ἀδικεῖ present, because the past notion is expressed by ἦδη.

⁹ Εἰ, with indic. in protasis; ἄν, with indic. in apodosis. JELF, § 853. ¹⁰ Partic. W. Gr. Gr. § 164.

hold anything firmly, even should¹¹ he gain the mastery of all other states, so long¹² as you enjoy a popular constitution: and that, should¹³ any disaster at any time befall him—and many are likely¹⁴ to happen to a man—all the interests now outraged will come and take refuge with you. For while you are not well adapted for aggrandisement,¹⁵ and the maintenance of dominion, you are yet well able to hinder another from seizing it, and to tear it from his grasp,¹⁶ and in general to act¹⁷ as a thorn in the sides of the lovers of Empire, and to vindicate¹⁸ freedom for all mankind.

¹¹ Ἄν = εἰάν, with conjunctive. ¹² ὥς ἄν, with conjunctive. JELF, 846, 2. ¹³ Ἐάν. ¹⁴ Ἄν, with opt. ¹⁵ Πλεονεκτῆσαι. ¹⁶ Partic. ¹⁷ Ἐνοχλῆσαι. ¹⁸ Πάντας εἰς ἐλευθερίαν ἐξελέσθαι. LIDD. and SCOTT, ἐξαιρεῖν.

LIV.

After mentioning, then, and making¹ a few remarks upon these points, which I think it as essential to set before you as any of my previous statements, I will sit² down. The leniency³ of your dispositions is a great support⁴ and advantage⁵ to all criminals;⁶ but if you listen to me, I will show you that you ought not to allow the defendant the benefit of it. I imagine* that all men make⁷ contri-

¹ Βραχεία διαλεχθείς. ² Καταβήσομαι. ³ Πρώτης. ⁴ Μερὶς. ⁵ Πλεονεξία. ⁶ Partic. ⁷ Ἐράνους φέρειν.

* This passage, which presents a metaphorical illustration of the Athenian 'friendly societies' (vid. KENNEDY, *Demosth.*, note 7), may fairly be alleged in partial disproof of the calumny which charges ancient Athenian and Roman society with a systematic disregard of charity. It should also be remembered, that the institution of domestic servitude in itself implies the non-existence of a pauper population; and therefore the absence of poor-laws, or of any systematic provision for the poorer classes, is no sure proof of the absence of charitable feeling in the classic days of Greece and Rome.

butions for one another⁸ all along⁹ their lives—not those contributions only which individuals collect,¹⁰ and wherein they are joint-subscribers,¹¹ but others of a more general nature.¹² To illustrate:¹³ a member of our society is genial¹⁴ and kind, and compassionate¹⁵ to many: this man ought to receive the same treatment from all, should¹⁶ he ever be involved in difficulty¹⁷ and danger.¹⁸ Here¹⁹ is another man, devoid of honour,²⁰ constant in outrage, holding some men poor, others mean²¹ wretches, others mere chaff;²² this fellow ought to receive a return²³ similar to his own contributions to others. Now, if a just conception presents itself to you, you will find that this man is a contributor²⁴ to the latter,²⁵ not to the former²⁶ fund. I am well aware that he will even bring forward his children and bewail, and will utter many humble protestations, accompanied by tears and by²⁷ every pitiable device. Yet, exactly²⁸ in proportion to his present self-humiliation, ought to be your hatred of him. Why? Because, had he been thus licentious and turbulent in²⁹ his previous career from inability to attain the virtue of humility, it would have been fair³⁰ to have remitted³¹ some of your displeasure in consideration of the disposition³² and the circumstances³³ which made him what he is. Whereas if, while capable of living³⁴ with propriety, whenever he chose, he preferred a style of life opposed to this, it is surely clear that, even should he now manage³⁵

⁸ Αὐτοῖς. On the use of the reflexive for the reciprocal pronoun, see W. Gr. Gr. § 146. ⁹ Παρὰ, *with accus.* ¹⁰ Συλλέγειν. ¹¹ Πληρωτής. ¹² Καὶ ἄλλος. ¹³ Οἷον. ¹⁴ Μέτριος. ¹⁵ Partic. ¹⁶ Ἄν, *with conjunctive.* ¹⁷ Χρεία. ¹⁸ Ἀγών. ¹⁹ Οὔτοις. ²⁰ Ἀναιδής. ²¹ Καθάρματα. ²² Οὐδέν. ²³ Φορὰ. ²⁴ Πληρωτής.

²⁵ Οὗτος. ²⁶ Ἐκεῖνος. ²⁷ Ὡς ἐλεεινότερον ποιῶν ἑαυτὸν. ²⁸ Ὅσπερ ἄν, *with conjunctive.* ²⁹ Ἐπὶ τοῦ παρεληλυθότος βίου. ³⁰ Ἄξιον. ³¹ Ἀνίμυ. ³² Φύσις. ³³ Ἡ τύχη. ³⁴ Μέτριον παρεχειν ἑαυτόν.

³⁵ Διακρούεσθαι, 1 aor. conjunct. *with ἄν.*

to get off, he will resume³⁶ that very character with which you are familiar.

³⁶ Αὐτὸς ἐκεῖνος πάλιν γενήσεται.

LV.

I wish to make a few remarks upon the laws now in force, according to which prosecutions of this kind are framed, before I discuss the very law which I have impeached;¹ for you will understand the sequel² more readily after listening to the following detail. In the laws which are in full force among us, all³ the requisite formalities in relation to laws proposed to be enacted are accurately and clearly defined. First of all, a time is specified⁴ during which we must propose⁵ a law. Secondly, even then the legislator does not allow us to do this exactly at our own discretion, but he enjoins us, in the first place, to exhibit⁶ the law in writing⁷ in front of the Eponymi, for every one who wishes to inspect; after this, he orders us to enact one and the same law for⁸ all: next, to cancel⁹ all contrary statutes, besides other provisions which perhaps you are not very anxious to hear just now. If any one should transgress one of these ordinances, he allows any man who chooses to indict¹⁰ him. If, then, Aristocrates was not chargeable¹¹ on all these points, and if he had not introduced his measure in contravention¹² of them all, one might have levelled¹³ a single charge¹⁴ against him, whatever that might be. In the present case, however, it is requisite to divide them, and to treat them separately¹⁵ one by one. I will, therefore, first mention his first

¹ Γέγραμμαι, *passive deponent*. JELF, § 368. ² Τὰ λοιπά. ³ Πάνθ' ὅσα δεῖ ποιεῖν. ⁴ Γεγραμμένος. ⁵ Νομοθετεῖν. ⁶ Ἐκθεῖναι.

⁷ 'Having written it.' ⁸ Ἐπὶ, *dative*. ⁹ Λύειν. ¹⁰ Γράφεσθαι.

¹¹ Ἐνοχος, *with dative*. ¹² Παρά. ¹³ Ποιεῖσθαι, *imperf. with ἄν*. JELF, § 856. ¹⁴ Κατηγορήμα. ¹⁵ Χωρὶς.

offence¹⁶—that of proposing a statute opposed to all the laws—and then the other points in succession,¹⁷ so far as you may be disposed to hear them.

¹⁶ *Verb.*

¹⁷ Ἐξῆς.

LVI.

Further, the laxity¹ of the laws concerning women is prejudicial² as regards both the scope³ of the constitution and social happiness. For as man and woman are constituents⁴ of a family,⁵ it is clear that we must regard the state as nearly⁶ equally divided between⁷ the community⁸ of men and that of women, and we must, therefore, consider half of the state ill-arranged in all commonwealths whose institutions respecting women are bad. This has been the case at Sparta; for, while the lawgiver wished to imbue the whole state with the virtue of hardihood, he has clearly succeeded as regards⁹ the men, but in the case¹⁰ of the women he has been extremely remiss; for they live in luxury and intemperance of every description. The sure consequence is the exaltation of wealth in such a commonwealth, especially if they happen to be governed by women,¹¹ like most martial¹² and warlike tribes.¹³ Indeed, the earliest mythologist¹⁴ seems not unreasonably to have associated together Ares and Aphrodite; for all nations of this character are apparently very susceptible¹⁵ of feminine influence. Accordingly this has been the case among the Spartans: under¹⁶ whose empire state affairs were often administered by female influence. For what difference does it make whether women are in

¹ Ἄνεσις. ² Βλαβερός. ³ Προαίρεσις. ⁴ Μέρος. ⁵ Οἰκία.

⁶ Ἐγγὺς τοῦ δίχα διηρῆσθαι. ⁷ Εἰς. ⁸ Πλήθος. ⁹ Κατὰ, accus.

¹⁰ Ἐπὶ, genitive. ¹¹ Γυναικοκρατούμενοι. ¹² Στρατιωτικός. ¹³ Γένος.

¹⁴ Partic. ¹⁵ Κατακώχμιος πρὸς. ¹⁶ Ἐπὶ, gen.

office, or whether those in office are governed by women? The result is the same. And while audaciousness¹⁷ is useful for none of the¹⁸ ordinary purposes of life, but only for war, even in this respect the Lacedæmonian women have been extremely mischievous. That quality, indeed, they clearly displayed on¹⁹ the Theban invasion:¹⁹ for while, as in other cities, they were of no use whatever, they, at the same time, caused more confusion than the enemy. At the outset, however, the independence of the women at Sparta seems to have been the natural result of circumstances.²⁰ The Lacedæmonians had long been absent from their native land owing to their military expeditions, during their wars with the Argives, and afterwards with the Arcadians and Messenians; and, when at leisure, they presented themselves to the lawgiver with their characters already formed by their military life—which, indeed, includes many elements of excellence—when they say Lycurgus endeavoured to bring the women within the range of his laws, but, as they resisted, he renounced his attempt.

¹⁷ Θρασύτης. ¹⁸ Τὰ ἐγκύκλια. ¹⁹ Ἐμβολή. ²⁰ Εὐλόγως συμβεβηκέναι.

LVII.

Next to the points above mentioned, one may justly censure their unequal distribution¹ of property.² Very large fortunes have fallen to the lot of some, and very small to the lot of others: and, on this account, the owners of land are few. Indeed the matter has been badly arranged by the laws; for, while the lawgiver rightly declared it dishonourable to purchase or to sell an estate in possession,³ he nevertheless allowed all who desired the right of gift or of bequest;⁴ the result, of

¹ Τὰ περὶ τὴν ἀνωμαλίαν. ² Κτήσις. ³ Ἡ ὑπάρχουσα, sc. οὐσία.
⁴ Καταλείπειν.

course, is the same* in either case. Nearly two-fifths⁵ of the whole acreage⁶ belong to women, as the heiresses⁷ are numerous, and the dowries given are large. Now⁸ it would have been⁹ better either that no dowry, or a small, or, perhaps, a moderate one, should have been fixed. As it is,¹⁰ however, the parent or guardian may give away the heiress to whomsoever he wishes; and, if he die without¹¹ disposing of her, his heir, whoever he is, gives her away as he chooses. The consequence of all this is¹² that, though the country is capable¹³ of rearing fifteen hundred horse and thirty thousand infantry, they do not amount even to a thousand. Their own experience has revealed the prejudicial character of these arrangements:¹⁴ for the state could not endure a single blow, but was ruined through the thinness of its population.¹⁵ Yet they say that in the time of¹⁶ the earlier kings they enrolled fresh citizens, so that¹⁷ they did not suffer from thinness of population in spite¹⁸ of protracted wars; and it is asserted that the Spartans formerly numbered even ten thousand. However, whether this be true or not, it is better that the state should abound with men through¹⁹ the equalisation of property. The law, too, concerning the procreation²⁰ of children is an obstacle to the²¹ amendment of this error. For the lawgiver, anxious that the Spartans should be as numerous as possible, invites the citizens to beget as many children as they can; for they have a law

⁵ Τῶν πέντε μερῶν τὰ δύο.

⁶ Ἡ πᾶσα χώρα.

⁷ Ἐπίκληρος.

⁸ Καίτοι.

⁹ Imperf. without ἄν. JELF, § 398, 3.

¹⁰ Νῦν, used ad-

versatively.

¹¹ Μὴ διαβίμενος.

¹² Τοιγαροῦν.

¹³ Gen. abs.

¹⁴ Τὰ περὶ τὴν τάξιν αὐτῆν.

¹⁵ Ὀλιγανθρωπία. The 'single blow'

refers to *Leuctra*.

¹⁶ Ἐπὶ, with gen.

¹⁷ Ὅστε. JELF, § 863.

¹⁸ Partic. gen. abs.

¹⁹ Διὰ τῆς κτήσεως ὁμαλισμένης.

²⁰ Τεκνοποιία.

²¹ Πρὸς αὐτὴν τὴν διόρθωσιν.

* I read ταῦτό.

that the father of three sons should be exempted²² from garrison duty, and the father of four from every burden. Yet it is clear that if many sons are born, and the land is divided as I have described, many must of necessity be reduced to poverty.

²² Ἀφρουπος. *Sparta itself was regarded as a camp.*

LVIII.

Moreover, the Ephoralty¹ is badly constituted; for this office has² a very extensive jurisdiction in Sparta, and all the Ephors are elected from the commons,³ so that very poor men, whom destitution renders⁴ venal, frequently tumble into the magistracy.⁵ This quality they have betrayed on many former occasions, and have done so recently in the case of Andros; for some of them, having been corrupted by bribery,⁶ ruined the whole state, so⁷ far as was in their power. Owing, too, to the very extensive and despotic⁸ powers of the magistracy, even the kings were compelled to curry favour with⁹ them, and thus the constitution sustained another wound¹⁰ in this quarter; for democracy instead of aristocracy ensued. The office undeniably holds the commonwealth together; for the commonalty keeps quiet because it has access to¹¹ the highest magistracy: so that, whether this has resulted from the lawgiver's wisdom, or from chance, still it has a salutary influence¹² on affairs. For that constitution which intends to last ought to endeavour that all the constituent elements of the state may be and may remain the same; such is the case with the kings by virtue of their

¹ Τὰ περὶ τὴν Ἐφορείαν.

² Κύριος τῶν μεγίστων.

³ Δῆμος.

⁴ 'Who are venal,' imperf. See JELF, § 398, 4.

⁵ Τὸ ἀρχεῖον.

⁶ Ἀργύριον.

⁷ Ὅσον ἐφ' ἑαυτοῖς.

⁸ Ἰσοτύραννος.

⁹ Δημαγωγεῖν.

¹⁰ Συνεπιβλάπτειν.

¹¹ Μετέχειν.

¹² Συμπερόντως ἔχει.

very office, with the men of high desert¹³ by virtue of the senate¹⁴—for a seat therein is the reward of excellence—with the Commons by virtue of the Ephoralty, for it is drawn from the whole body of the people. This magistracy ought certainly to be filled by election from the whole people, but not after the fashion now in vogue: for it is excessively childish.¹⁵ Moreover, they are absolute judges in important trials,¹⁶ though only ordinary men;¹⁷ and on this account they ought not to give judgment by the light of nature,¹⁸ but according to statute¹⁹ and common law.²⁰ The style of life,²¹ too, among the Ephors is not in harmony with the character²² of the state: it is extremely lax,²³ while among the other citizens it rather exceeds on the side of austerity,²⁴ so that they are unable to endure it, and secretly run away from the law and indulge themselves²⁵ in sensual pleasures.

¹³ Καλοκάγαθοί. ¹⁴ Γερουσία. ¹⁵ Παιδαριώδης. ¹⁶ Κρίσεων
μεγάλων κύριοι. ¹⁷ Οἱ τυχόντες. ¹⁸ Ἀντογνώμονες κρίνουν. ¹⁹ Κατὰ
τὰ γράμματα. ²⁰ Οἱ νόμοι. ²¹ Δίαιτα. ²² Βούλημα. ²³ Ἄνει-
μένη. ²⁴ Ἐπὶ τὸ σκληρόν. ²⁵ Ἀπολαύειν, γεν.

LIX.

The Carthaginians also appear to enjoy a good constitution, and one in many respects very superior to other states, and in some points very similar to the Lacedæmonian. For these three constitutions are allied to one another, and differ widely from others—the Cretan, the Spartan, and, in the third place, that of the Carthaginians, many of whose institutions are sound. It is a sign of a well-adjusted commonwealth, that though it includes a commonalty it has always maintained² the balance of the constitution, and that no sedition worthy of record, and no despot has ever appeared. The common feasts of its

¹ Συντεταγμένος. ² Διαμένειν ἐν τῇ τάξει τῆς πολιτείας.

clubs³ resemble the Phiditia in the Spartan constitution, and the magistracy⁴ of 104 resembles the Ephors, while the kings and the Gerusia are analogous to the kings and the Gerontes at Sparta. Most of the points, then, which might be censured⁵ as deviations from pure constitutions,⁶ are common to all the states which have been mentioned: and of those involved in the fundamental conception⁷ of aristocratic or republican government, some deflect rather on the side of democracy, others on that of oligarchy. The constitution of Carthage deviates from aristocracy chiefly towards oligarchy in deference to a certain principle⁸ in which most people agree; for they think it right to elect their rulers not only by merit⁹ but by wealth also, believing it to be impossible that the necessitous can govern honourably and enjoy leisure. If, then, election by wealth is an oligarchical, and by merit an aristocratic principle, we have here a third constitutional type,¹⁰ on the model whereof¹¹ the political system of Carthage has been adjusted; for they elect, and especially the most important officers, the kings, for instance, and the generals, with reference to these two standards. But we must regard this deviation from aristocracy as an error of the lawgiver; for it is most essential to provide, at the outset, that the most capable men may be enabled to enjoy leisure, and to withhold themselves from any undignified pursuit,¹² not only while in office but even in private life.¹³ And, if we must have regard to affluence as a condition of leisure, still it is objectionable that the most important of the magistracies, I mean royalty¹⁴ and the command of the army, should be purchasable.

³ Τὰ συσσίτια τῶν ἑταιριῶν. ⁴ Ἀρχή. ⁵ Τὰ ἐπιτιμηθέντα ἄν.
 JELF, § 429, 4. ⁶ Διὰ τὰς παρεκβάσεις. ⁷ Τὰ πρὸς τὴν ὑπόθεσιν.
⁸ Κατὰ τινα διάνοιαν. ⁹ Ἀριστίαν. ¹⁰ Τάξις. ¹¹ Καθ' ἥνπερ.
¹² Μηδὲν ἀσχημονεῖν. ¹³ Ἰδιωτεύειν. ¹⁴ Ἡ βασιλεία καὶ ἡ στρατηγία.

LX.

For this law renders wealth honoured rather than merit,¹ and makes the whole state avaricious. For, whatever the² governing power may conceive to be worthy of honour, public³ opinion will follow. And it is impossible that a solid aristocratic commonwealth can subsist where merit is not principally honoured. And it is natural to suppose that the purchasers⁴ of office will accustom themselves to making money, whenever they have spent⁵ money in attaining office; for it is absurd to suppose that, if a poor but deserving⁶ man is willing to make money,⁷ a man of lower principle⁸ will not be willing, after all his expenditure.⁹ Those, therefore, ought to rule who are capable of ruling best. For it is better that, even though the lawgiver fail to relieve the poverty of the deserving, he should at any rate provide for their leisure while in office.¹⁰ It would seem prejudicial, too, that the same man should hold a plurality¹¹ of offices; yet this is held a high distinction¹² at Carthage. For one function¹³ is best discharged by one man. And the lawgiver ought to provide that¹⁴ this may be the case, and not to enjoin that the same man be fluteplayer¹⁵ and shoemaker.¹⁶ So that wherever the state is not inconsiderable in size, it is more constitutional¹⁷ and more popular¹⁸ to admit a large proportion to a share in the magistracies: for it diffuses the notion of a common interest, and each function is more advantageously and speedily discharged by special^{*} officers.

¹ Ἀρετῇ. ² Τὸ κύριον. ³ Ἡ τῶν ἄλλων πολιτῶν δόξα. ⁴ *Partic. pres.* ⁵ *Partic.*, which here expresses, not the accompaniment of the action, but the principal action. See JELF, § 705, 2.

⁶ Ἐπιεικής.

⁷ Κερδαίνειν.

⁸ Φαυλότερος.

⁹ Δαπανήσας.

¹⁰ *Partic. pres.*

¹¹ Πλείους ἀρχάς.

¹² Εὐδοκιμεῖν.

¹³ Ἔργον.

¹⁴ Ὅπως, with

conjunctivæ.

¹⁵ Αὐλεῖν.

¹⁶ Σκυτοτομεῖν.

¹⁷ Πολιτικώτερον.

¹⁸ Δημοτικός.

* Reading ὑπὸ τῶν, κ.τ.λ.

This is obvious in military and naval affairs ; for, in both branches of the service, alternate command and obedience pervade all ranks. But, though their constitution tends to oligarchy, they avoid its evils by means of their wealth, by dispatching from time to time detachments¹⁹ of the commons to the tributary towns. Thus they heal and give stability to the commonwealth. This, however, is the work of chance, whereas they ought to be free²⁰ from sedition through the wisdom of the lawgiver. But, at present, should²¹ any misfortune occur, and the mass of the subject population revolt, there is no remedy owing to the apathy²² of the laws.

¹⁹ Μέρους τι. ²⁰ Ἀστασίαστος. ²¹ Ἄν, with conjunctive. ²² Ἠσυχία.

LXI.

It is for a reason of this kind that democratic states resort¹ to ostracism ; for they certainly appear to cultivate equality with more zeal than any others, and on this principle² they are in the habit of ostracising³ and removing³ from the state, for definite periods,⁴ all those whose power appears excessive, whether through wealth or the number of their partisans,⁵ or any other source of political influence. Mythology even asserts that the Argonauts abandoned Hercules for a similar reason ; the Argo declining⁶ to carry him together with the rest, as he was much heavier⁷ than his fellow-voyagers.⁸ We must not, therefore, unreservedly⁹ pronounce that the censors¹⁰ of tyranny and of Periander's advice to Thrasybulus, are just¹¹ in their reproaches.¹² The story is that Periander

¹ Τιθεμαι. JELF, § 362, 2. p. 14.

² Ὅστε. JELF, § 863.

³ Im-

perfect. JELF, § 402, 2.

⁴ Accus. JELF, § 577, obs. 1.

⁵ Πολυ-

φιλία.

⁶ Infjn. with γάρ oratio obliqua. JELF, § 889.

⁷ Πολύ

ὑπερβάλλειν Ὅς, with partic.

⁸ Πλωτήρ.

⁹ Ἀπλῶς.

¹⁰ Partic.

¹¹ Adverb.

¹² Infjn.

made no reply to the envoy who was sent to ask his advice, but that he cut off the tall stalks¹³ of wheat, and thus levelled the crop:¹⁴ upon which the envoy, not knowing what¹⁵ was meant by the act, but having related the incident, Thrasybulus understood¹⁶ that it was his policy to cut off the most ambitious of the citizens. For this expedient is not useful to tyrants only, nor do tyrants alone resort to it, but it prevails equally in oligarchies and democracies; since ostracism has nearly the same effect as cutting down¹⁷ powerful citizens, and hunting them into exile.¹⁸ Those who have the power act in the same manner towards¹⁹ states and tribes, as the Athenians, for instance, towards Samos, Chios, and Lesbos; for, as soon as they had established their supremacy, they reduced them in contravention of the treaties: while the Persian king frequently cut down²⁰ the Medes and Babylonians, and others of his subjects who prided²¹ themselves on their former dominion. The question²² applies, generally,²³ to all, even to pure²⁴ constitutions; for while those which have deviated from the true model²⁵ consult their own advantage²⁶ by resorting to it, it is just the same with those who watch zealously for the public weal. The principle is clearly evinced in the case of²⁷ the other arts and sciences: no painter²⁸ would allow the animal he was portraying a foot too large to be symmetrical,²⁹ even were its beauty transcendent, nor would a shipbuilder³⁰ suffer the stern or any other section of his vessel to be disproportioned.

¹³ Στάχυς. ¹⁴ Ὀμαλῦναι τὴν ἀρουραν. ¹⁵ Τοῦ γιγνομένου τὴν αἰτίαν.
¹⁶ Συννοῆσαι, *infjn.* (*orat. obliq.*). ¹⁷ Κολοῦειν. ¹⁸ Φυγαδεύειν.
¹⁹ Περὶ, *accus.* ²⁰ Ἐπικόπτειν. ²¹ Φρονηματίζω, *perf. pass. partic.*
²² Πρόβλημα. ²³ Καθόλου. ²⁴ Ὀρθός. ²⁵ Αἱ παρεκβεβηκυῖαι.
 Vid. LIDD. and SCOTT, *παρέκβασις*. ²⁶ *The primary notion is here represented by the partic.* JELF, § 705, 2. ²⁷ Ἐπὶ, *genitive*. ²⁸ Γραφεύς.
²⁹ Ὑπερβάλλων τῆς συμμετρίας. ³⁰ Ναπηγός.

LXII.

Revolutions¹ are not created by slight causes,² though they spring from³ slight occasions; but men embark in revolutions⁴ on important issues. Little revolutions are most virulent, when they take place among the ruling classes,⁵ as was the case, for instance, at Syracuse, in the olden times; for the constitution was changed in consequence of a quarrel⁶ between two youths, who were in office, on⁷ a love matter. We ought, therefore, to take every precaution in these cases at the outset,⁸ and to reconcile the feuds of men of power and influence; for the error is committed at the outset, which indeed is commonly said to be half of the whole; and thus⁹ a trifling blunder at the commencement is equivalent to all the errors committed in the sequel.¹⁰ In short, the quarrels of the great¹¹ involve the whole state in their consequences, as happened in Histiaæa, after the Persian war, two brothers having disagreed respecting the division¹² of their patrimony; when the poorer of the two, on the ground¹³ that his brother gave no account of the estate,¹⁴ nor even of the treasure which his father had discovered, attached the popular party¹⁵ to himself; while the other, who possessed an ample fortune, won over the affluent. At Mitylene, too, a quarrel about heiresses became the source of many evils, and of the war with Athens, in which Paches took their city; for Timophanes, an opulent citizen, having left two daughters, Doxander, who had been repulsed,¹⁶ and had failed to secure¹⁷ them for his own sons, kindled the revolution, and spurred on the

¹ Στάσεις.² Περί μικρῶν.³ Ἐκ μικρῶν.⁴ Στασιάζειν.⁵ Οἱ κύριοι.⁶ 'Of two youths quarrelling.'⁷ Περί ἐρωτικῆς αἰτίας.⁸ Partic.⁹ Ὅστε. JELF, § 863.¹⁰ Τὰ ἐν τοῖς ἄλλοις μέρεσιν.¹¹ Οἱ γνώριμοι.¹² Νομή.¹³ Ὡς, with partic. gen. abs. JELF, § 701.¹⁴ Οὐσία.¹⁵ Οἱ δημοτικοί.¹⁶ Περιωσθεῖς.¹⁷ Οὐ λαβών.

Athenians, in his capacity of Proxenus of the state. Transitions, also, take place to oligarchy, to democracy, and to a republic,¹⁸ in consequence of some magistracy,¹⁹ or portion of the state, having gained distinction or aggrandisement. For instance, the Areopagus, after gaining renown in the Persian war, was held to govern with too tight a rein; while, on the other hand, the populace who had served afloat,²⁰ having been the instrument²¹ of the victory at Salamis, strengthened the democracy by means of the ascendancy acquired through their maritime power. In Argos, also, the notables, having distinguished themselves at the battle of Mantinea against the Lacedæmonians, attempted to put down the commonalty; and in Syracuse the commons, having been the instrument of the triumph gained in the war against Athens, changed the constitution from a republic to a democracy.

¹⁸ Πολιτεία.¹⁹ Ἀρχεῖον.²⁰ Ὁ ναυτικός ὄχλος.²¹ Αἵτιος.

LXIII.

In aristocracies revolutions sometimes occur, because a few only have access to political honours—which has been stated to be a disturbing cause¹ in oligarchies also—for aristocracy is, in one sense, an oligarchy; since in both the rulers are few in number; not, however, for the same reason, though² some men fancy aristocracy oligarchical merely on this account. Especially must this be the result, whenever the mass is equal in merit to the haughty nobles, as in the case of the class called Partheniæ in Lacedæmon—for they were of the same stock—whom the Spartans dispatched as colonists to Tarentum, on detecting their intrigue.³ Or, whenever men of great influence, and

¹ Κινεῖν.² Ἐπεί—γε, which in this passage is nearly equivalent to quanquam.³ Ἐπιβουλεύειν, partic.

inferior to none in merit, are insulted by men of still higher dignity,⁴ as in the instance of Lysander at the hands of the kings. Or, whenever a man of spirit is excluded from office, as in the case of Cinadon, who, in the days of Agesilaus,⁵ concerted the plot⁶ against the Spartans. Further, whenever some are very poor, and others very rich; and this happens especially in time of war. Indeed, it actually happened in Lacedæmon, in⁷ the Messenian war, as is clear from the poem by Tyrtæus, called *Eunomia*; for some who were pinched by the war, demanded a redistribution of the soil. Again, if any man becomes powerful, and is capable of becoming even more powerful, he instigates a revolution to gain a throne,⁸ just as Pausanias, who commanded during the Persian war, and Hanno at Carthage, appear to have done. But the dissolution of aristocracies, and of republics, is chiefly owing to deviations from right,⁹ in the very frame of the constitution. Its source is the disproportionate blending of democracy and of oligarchy in a republic, and of the same elements combined with merit in an aristocracy, but especially the two former; I mean democracy and oligarchy; for republics, and many of the constitutions styled aristocracies, attempt to blend them.

⁴ Ἐντιμότεροι. ⁵ I read Ἀγησιλέω. ⁶ Ἐπίθεσις. ⁷ Ὑπὸ, *with accus.* ⁸ ἵνα μοναρχῇ. ⁹ Τοῦ δικαίου παρέκβασις.

LXIV.

As we have said, monarchy stands upon the same ground as aristocracy.¹ For it depends on worth,² either on personal or family excellence, or public services,³ or these combined with power. All who have achieved public services, or are capable of benefiting states or tribes, have

¹ Τέτακται κατὰ τὴν ἀριστοκρατίαν *a military metaphor.* ² Ἀξία. ³ Εὐεργεσία. ⁴ Κωλύσαντες δουλεύειν. JELF, § 664.

usually enjoyed this honour ; some for preventing a nation's being enslaved,⁴ by deeds of arms, as in the case of Codrus ; others for restoring a people to freedom, as in that of Cyrus ; others for colonizing⁵ or acquiring a territory, as in the instances of the kings of Lacedæmon, of Macedon, and Molossus. A monarch's function is that of a guardian, shielding the owners of property in his dominions⁶ from all injustice, and the commonalty from all outrage. Tyranny, on the other hand, has no regard for the public interest, save with a view to its own advantage. Pleasure is the tyrant's, honour the monarch's aim.⁷ Consistently⁸ with this, when successes are achieved, the money goes to the tyrant, the honour to the monarch. The monarch's guard is national, the tyrant's foreign. That tyranny, then, involves evils, both those of democracy and oligarchy, is clear ; those of oligarchy, inasmuch as its end is wealth—for by this means alone can its vigilance and its luxury be maintained—and it has a thorough distrust of the people, in consequence whereof tyrants resort to the well-known⁹ practice of disarming them ; it is also common to oligarchy and to tyranny to illtreat the populace, to banish them from the capital, and to break them up by dispersion.¹⁰ With democracy it shares its feuds with the notables ; its covert or open compassing of their destruction, or their exile as political¹¹ rivals and obstacles to absolutism ;¹² for it is from these sources that intrigues flow ; one party being anxious for the integrity of its rule, the other for its rescue from slavery. To this effect was the advice conveyed by Periander to Thrasybulus, when he cut off the tall stalks of wheat, implying¹³ the policy of

⁴ Κρίζειν, 1 aor. partic. ⁵ Οἱ κεκτημένοι τὰς οὐσίας τὰς *limits* οὐσίας. ⁷ Σκοπός. ⁸ Διὰ καί. ⁹ Ἡ παραίρεσις τῶν ὅπλων. *On this sense of the article*, see JELF, § 444, e. ¹⁰ Διοικίζειν. ¹¹ Ἀντί-τεχνος. ¹² Πρὸς τὴν ἀρχὴν ἐμπόδιος. ¹³ Ὡς δέον. JELF, § 701.

cutting off, from time to time, the more ambitious of the citizens.

LXV.

There being four varieties of democracy, the first in order¹ is the best: it is also the most ancient of all. I mean by 'first,' what comes first in the order of arrangement; for the agricultural² democracy is the best; indeed, it is possible to create a democracy wherever the people subsists by agriculture or pasture.³ For as the commons are not affluent, they are busy; and this prevents⁴ their holding many assemblies;⁵ and as they do not possess the requisites of subsistence, their time is spent in active pursuits, and they do not hanker after the property of others; on the contrary,⁷ industrious toil is pleasanter to them than political⁸ or official life, wherever large fees⁹ are not derivable from office. For the mass is more desirous of gain than of honour. And this is a proof: they used to endure the old despotisms, and at this day they endure oligarchies, so long as no one interferes either with their industry or their property; for some of them speedily acquire wealth, and others competence.¹⁰ Moreover, their capacity to elect and to call officials to account,¹¹ satisfies their ambition, if they have any; since, in some democracies, the people are content with deliberative functions,¹² without any share in the elections to office, which are conducted by deputies, chosen successively from the whole body,¹³ as at Mantinea: and this we must regard as a form¹⁴ of democracy, like that which formerly subsisted in Mantinea. On this account it is the policy¹⁵ of the democracy

¹ Τάξις. ² Γεωργικός. ³ Νομή. ⁴ Ἀσχολος. ⁵ Ὡστε. JELF, § 863. ⁶ Ἐκκλησιάζειν. ⁷ Ἀλλά. ⁸ Τὸ πολιτεύεσθαι καὶ ἄρχειν.
⁹ Λήμμα. ¹⁰ Οὐκ ἀποροῦσι. ¹¹ Ἐδύνειν. ¹² Τὸ βουλευέσθαι.
¹³ Κατὰ μέρος. ¹⁴ Σχῆμα. ¹⁵ Συμφέρον.

we have described above, and it has been the general usage, that the elective and judicial functions, and the scrutiny of magistrates, be open to all, while the most important offices are filled by election, and that by a property standard¹⁶—the higher the office, the higher the standard—or else in no case by the standard of property, but by that of capacity.¹⁷ Such a constitution is certain to work well (for the executive will always be filled by the best men, the commonalty assenting and feeling no jealousy of distinction),¹⁸ and this system is certain to content men of distinction and repute; for they will not be governed by their inferiors, and will govern justly, because others have the power of calling them to account. For to depend on public opinion,¹⁹ and not to be able to do whatever one pleases, is advantageous, since the liberty of acting at discretion keeps no check on the evil inherent in every man. The result, therefore, must be that which is most serviceable in all constitutions—administration by men of distinction and irreproachable character,²⁰ without any disparagement²¹ to the commons.

¹⁶ Ἀπὸ τιμημάτων. ¹⁷ Οἱ δυνάμενοι. ¹⁸ Οἱ ἐπιεικεῖς. ¹⁹ Ἐπα-
νακρέμασθαι. ²⁰ Ἀναμάρτητοι ὄντες. ²¹ *Partic. gen. abs.*

LXVI.

That this, then, is the best of the various forms of democracy, and that it is so because it gives a certain character to the people, is clear; and in order to give an agricultural character to the people, some of the laws enacted of old, in most states, are very serviceable—laws forbidding the possession of land beyond a certain amount,¹ either altogether,² or within³ a certain distance of the Acropolis⁴ and the capital city.⁵ Indeed, in ancient times,

¹ Μέτρον. ² Ὀλως. ³ Ἀπὸ [= ἀποθεν] τινος τόπου πρὸς. ⁴ Τὸ
Ἄστυ. ⁵ Ἡ πόλις.

an ordinance prevailed in several states, interdicting the sale of the original allotments.⁶ There is also a law which they attribute to Oxylus, the scope⁷ of which is to disallow mortgages⁸ on any portion of each citizen's land. As things are,⁹ however, we ought to regulate the matter by the law of the Aphytæans, for it is likely to promote the object we have in view. The people of Aphytis, although they are at once numerous, and only possess a small territory, are nevertheless universally engaged in tillage; for they do not register¹⁰ the whole of a man's property,¹¹ but only portions of it divided on such a scale, as actually to allow the poor to eclipse the rich in registrations. Next to the agricultural community, the best commonalty is that which is composed of herdsmen, who subsist on cattle;¹² for this mode of life presents many features of resemblance to agriculture; and, in all that relates to military achievements, the men are admirably trained in point of condition,¹³ and are personally¹⁴ serviceable, and capable of living in the open air.¹⁵ Whereas almost all other communities, whereof the remaining forms of democracy are composed, are vastly inferior to these; for their's is an ill-conditioned¹⁶ life, and none of the occupations in which the community—whether consisting of mechanics,¹⁷ or of shopkeepers,¹⁸ or of menials¹⁹—is engaged,²⁰ has any connection with moral excellence. Moreover, all these classes of men are prone to hold assemblies, because they are always tossing²¹ about the market and the city; whereas agriculturists, owing to their dispersion throughout the land, neither resort to, nor are equally in need of,

⁶ Κλήρους. ⁷ Τοιοῦτόν τι δυνάμενος. ⁸ Τὸ μὴ δανείζειν. ⁹ Νῦν.

¹⁰ Τιμᾶσθαι, i. e. *to value, whether for a mortgage or any other purpose.*

¹¹ Ὅλαι αἱ κτήσεις. ¹² Βόσκημα. ¹³ Τὰς ἐξέεις. ¹⁴ Χρήσιμοι τὰ

σώματα. ¹⁵ Θυραυλεῖν. ¹⁶ Φαῦλος. ¹⁷ Βάνανσος. ¹⁸ Ἀγοραῖος.

¹⁹ Θητικός. ²⁰ Μεταχειρίζεται. ²¹ Κυλιέσθαι.

these meetings. However, where the territory is so situated that the cultivated land is far distant from the capital, it is easy to establish either a sound democracy or a republic; for the people are compelled to live at a distance in the country, and therefore it is requisite, though there be a populace of shopkeepers, to avoid calling assemblies in democracies in the absence of the rural population.

LXVII.

Supposing the children to be born, the nature¹ of their nourishment has a great influence on their physical vigour. Nourishment abounding in milk seems best suited to their bodies, whether we regard² the matter through the medium of other animals, or of those tribes with whom it is an object to induce a warlike habit.³ It is also desirable to employ whatever exercise⁴ is possible at so early an age. In order to avoid the distortion to which the suppleness⁵ of their limbs exposes them, some nations, even to this day, employ mechanical instruments,⁶ which give straightness⁷ to the frame. It is desirable, also, to inure⁸ them to cold from early childhood; for this capacity is highly conducive to health, and to military achievements. Thus, among many foreign nations, a custom prevails, in some places, of plunging⁹ babies into a cold river; in others, as among the Celts, of covering them with thin clothing.¹⁰ Indeed, it is better to inure them to all we can inure them to, on the threshold of life, and by degrees.¹¹ And the bodily habit of children is, owing to its heat, well adapted¹² for habituation to cold. In infancy, therefore, our superintendence should be of this character and description; but the next

¹ Ὅποιός τις ἂν ᾖ.² *Partic. pres.*³ Ἐξίς.⁴ Κινήσεις.⁵ Ἀπαλότης.⁶ Ὀργανα μηχανικά.⁷ Ἀστραβές ποιεῖ.⁸ Συνε-

θίζειν πρὸς.

⁹ Ἀποβάπτειν.¹⁰ Σκέπασμα μικρὸν ἀμπίσχειν.¹¹ Ἐκ προσαγωγῆς.¹² Εὐφυής.

stage of life¹³—down to the fifth year—which it is not desirable to introduce to any branch of learning, or to compulsory toil, lest it impede¹⁴ their growth, ought to be allowed sufficient exercise to avoid languor¹⁵ of constitution; and that exercise we must procure partly by general¹⁶ activity, partly by amusements. And those amusements should neither be illiberal, nor laborious, nor unrestrained. Then, as to the character of the tales and fables they should listen to in childhood, let the rulers be very careful whom they entrust with the charge of children. For everything of this kind ought to pave the way¹⁷ for their subsequent pursuits,¹⁸ so that most of their amusements ought to be imitations of the serious¹⁹ studies of after life. Those lawgivers who denounce strong muscular exercise¹⁹ and excitement in children, are mistaken in their interdict; they are congenial to growth. For they act as a kind of training²⁰ for their bodies; since the retention²¹ of the breath gives strength to toil, and this is the case with children in violent exertion.

¹³ Ἡ ἐχομένη ταύτης ἡλικία. ¹⁴ Ἐμποδίζειν. ¹⁵ Ἀργία τῶν σωμάτων. ¹⁶ Ἄλλαι πράξεις. ¹⁷ Προοδοποιεῖν πρὸς. ¹⁸ Διατριβαί.
¹⁹ Αἱ διατάσεις. ²⁰ Γυμνασία. ²¹ Κάθεξις.

LXVIII.

Stupidity,¹ to use an exact definition,² is a slowness of intellect in words and deeds; and the stupid man is a man who is likely, after reckoning by arithmetic,³ and adding up the sum,⁴ to ask a friend beside him, what it comes⁵ to? And when defendant in a suit, and about to appear before the court, to forget all about it, and⁶ go into the country. And when present at the theatre, to be left alone asleep. And on any one informing him that one of

¹ Ἀναισθησία. ² Ὡς ὄφει εἰπεῖν, opposed to ὡς τύπῳ εἰπεῖν.
³ Ψῆφος. ⁴ Κεφάλαιον ποιεῖν. ⁵ Τί γίνεται; ⁶ Θεωρῶν.

his own friends is dead, in order that he may go to the funeral, to say with vexation and tears, 'Good luck to him !'⁷ He is also sure, on receiving money due to him, to take witnesses with him ; and, during winter, to dispute with his slave, because he has not bought cucumbers.⁸ And to fatigue his own children by compelling them to wrestle and play⁹ with hoops. And in cooking porridge¹⁰ for them in the country, to render it uneatable,¹¹ by putting salt twice into the dish.¹²

Unseasonableness¹³ is a choice¹⁴ of time annoying to those in whose company we are ; and the man who betrays this want of tact will, for instance, approach a friend who is deeply engaged,¹⁵ and take¹⁶ him into his counsels ; and give his mistress a serenade¹⁷ when she is suffering from a fever. He will repair to a man who has been cast in a suit for sureties,¹⁸ and beg him to give bail for him : and will come forward to give his evidence, when the affair has already been decided. When invited to a marriage, he will disparage the female sex ;¹⁹ and ask people who have just arrived after a long journey, to take a constitutional.²⁰ He is also very apt to bring a purchaser offering²¹ a higher price to a man who has already sold his goods : and after people have heard and understood a subject, to rise and reiterate the information. When people are offering sacrifice and spending money, he will come and demand his interest. While a slave is being flogged, he will stand by and relate that his own servant hanged himself, after being whipped. And when present at an arbitration,²² he will set²³ both parties by the ears, though they are anxious for a compromise.²⁴

⁷ Ἀγαθὴ τύχη. ⁸ Σίκνοι. ⁹ Τροχάζειν. ¹⁰ Φακῆ. ¹¹ Ἀβρω-
τος. ¹² Χύτρα. ¹³ Ἀκαιρία. ¹⁴ Ἐπίτευξις. ¹⁵ Ἀσχολούμενος.
¹⁶ Ἀνακονοῦσθαι. ¹⁷ Κωμάζειν πρὸς. ¹⁸ Δίκην ὠφληκότες ἐγγίης.
¹⁹ Γένος. ²⁰ Περίπατος. ²¹ Διδούς. ²² Δίαιτα. ²³ Συγκρούειν.
²⁴ Διαλύεσθαι.

This, and the following Exercises, are versions from Thucydides.

LXIX.

At a later period, indeed, the whole Grecian community, to use a broad expression, became convulsed : quarrels arising on every side between the popular and oligarchical leaders ; the one party being anxious to introduce Athenian, the other Lacedæmonian, support. During peace, indeed, they would have had no pretext, nor even have been prepared to invite them ; but, as they were at war, and a confederacy existed on each side for their adversaries' prejudice, and for their own aggrandisement therefrom, foreign interference was readily procured by the authors of revolutionary designs. In a state of faction, many terrible evils befell the cities : evils which exist, and ever will exist, while human nature remains the same ; but in a greater, or in a more mitigated degree, and varied in their phenomena, according as modifications in their conditions may severally present themselves. For in peace and prosperity, both states and individuals display more virtue in their principles, because they are not involved in involuntary constraint : whereas war, as it robs men of the ease of every day subsistence, is a stern teacher, and assimilates the characters of most men to their fortunes. Thus, then, faction prevailed among the cities ; and those which appeared later on the stage, when they heard of their predecessors, far exceeded them in the extravagance of their revolutionary schemes, at once in the studied ingenuity of their intrigues, and in the unheard of cruelties of their revenge. Moreover, they changed, at their own will and pleasure, the received acceptation of words as applied to conduct ; for a reckless audacity was regarded as the gallantry of staunch party spirit ; a farseeing deliberation was

deemed a plausible cowardice ; moderation was held a mere screen for unmanliness, and habitual circumspection systematic inaction. Frantic violence was ranked as the part of a man ; caution,¹ in intrigue, was construed as a decent pretence for shirking action : the advocate of bloody measures was always trusted, the advocate of mercy was suspected. The author of a plot, if successful, was admired for his dexterity ; if he detected another's designs, he was held cleverer still ; whereas the man who could afford to dispense with either of these base expedients, was a traitor to his party—a wretch panic-stricken by his foes.

¹ *I read ἀσφαλεία.*

LXX.

And, in general, a man was applauded if he anticipated an enemy's impending blow, and if he hounded on one who stood aloof from faction. The ties of kindred, too, became less binding than those of party, because the latter was a readier instrument for unscrupulous daring ; for such associations for mutual aid are not consistent with the established laws, but are formed in contravention of them in a spirit of selfish rapacity. Their mutual confidence, too, they ratified not so much by a religious bond as by their communion in crime : while they received the fair overtures of their adversaries with a keen eye to their actions, if they were the stronger party, and not in a spirit of generosity. Retaliation was dearer to them than precaution against attack : and oaths of reconciliation, if ever they chanced to be exchanged, were binding for the moment, in the absence of all other resources, when sworn to by either party, just so long as they derived no power from any other quarter. But, when opportunity offered, the man whose courage was the first to rally, wreaked his vengeance with the greater satisfaction, if he

saw his enemy off his guard, owing to the confidence between them, than if all had been open; taking credit not only for the safety of the proceeding, but also for the exhibition of sagacity, as the advantage was fraudulently gained. For men in general find it easier to make dishonesty pass for cleverness than simplicity for honesty: so they blush for the one, and plume themselves on the other. The source of all these evils was the pursuit of power for¹ selfish and ambitious objects; and the natural result, when men once embarked in political rivalry, was a furious partisanship. For the leading politicians of both parties in the states, while, in sympathy with the popular party cries, they espoused respectively the political equality of the people, and a tempered aristocracy, were turning the public interests which they pretended to serve into prizes of personal ambition; at the same time that, in their intense eagerness to get the better of their enemies by any means, they committed the greatest enormities both by way of aggression and reprisal; inflicting penalties still more atrocious, beyond the bounds of justice and of state expediency, with no limit but the arbitrary pleasure of the party aggrieved.

¹ *Διὰ, with the accus., often signifies the final cause.*

LXXI.

And thus they were ready to satiate the animosity of the moment, in the struggle for ascendancy, either by an iniquitous vote of condemnation or by assassination. So that piety was in fashion with neither party: but those who were fortunate enough to dispatch some odious deed under fair pretence, enjoyed higher estimation; while the neutral class of the citizens, either because they stood aloof from the contest, or from jealousy of their immu-
-nity, constantly fell victims to both extremes. Thus every

description of villany was established in the Grecian community through the virulence of faction: and sincerity, which is a main element in nobleness of nature, was laughed down and obliterated: while a jealous distrustful opposition to one another in political principles became very prevalent. For neither were promises sufficiently safe, nor oaths sufficiently terrible, to mediate between them: and all being upon deliberation steeled into a conviction of the hopelessness of security, rather guarded against injury than were capable of feeling confidence.

In most cases the men of coarser intellect triumphed: inasmuch as, through their alarm for their own deficiency, and for their enemies' ability, they advanced boldly to action, lest in arguments they should be defeated, and in conspiracies forestalled, by the versatile talent of their adversaries: while the more subtle politicians, thinking in their arrogance they should be aware in time, and that there was no occasion for them to seize advantages by action which they could gain by policy, fell the easier victims as they were off their guard.

LXXII.

When the Athenians came up to the bar, the impetuosity of their first charge overpowered the vessels posted by it, and they endeavoured to loosen the fastenings; but subsequently, the Syracusans and allies having borne down upon them from all sides, the engagement, which was obstinate and unlike any of the previous actions, was no longer limited to the bar, but ranged over the harbour. For the sailors on both sides displayed great eagerness for the attack, whenever the signal was given; and many were the counter-mancœuvres, and keen was the rivalry between the masters; while the marines exerted themselves, when-

ever one vessel engaged another, that the operations on deck might not fall short of other departments of the service. Indeed every one, whatever his post, made every effort to signalise himself as the best man. And, as a great number of ships were engaged in a narrow compass [for this was the largest fleet that ever fought in so narrow a space, since together they fell but little short of two hundred], the regular attacks were few, owing to the want of room to back water and to cut through the enemy's line: but chance collisions, just as one ship happened to run into another, either in flying from or attacking a second, were more frequent. While a vessel was bearing down for a charge, those on deck darted javelins, arrows and stones, in showers, against her; but, whenever they came to close quarters, the marines, fighting hand to hand, endeavoured to board each other's ships. In many cases, too, it happened, through the want of room, that vessels charged others on one side, while they were charged themselves on another, and that two and sometimes even more vessels were inextricably entangled with one, and the masters had to guard against some and to attack others, and this not in regular order, but confusedly and on many sides: while the resounding din from the concourse of vessels clashing together at once inspired dismay and prevented their hearing the boat-swains' orders. For loud were the cheers and the cries raised by these officers on both sides, at once in the discharge of their duty, and to excite the animosity of the strife, calling on the Athenians to force their passage, and to struggle earnestly now, if ever, for their safe return to their country, and on the Syracusans and confederates to prevent their escape, in the name of honour, and to adorn their respective countries by a glorious victory.

LXXIII.

Moreover the admirals on either side, whenever they saw any captain backing water without necessity, called upon him by name and asked, if Athenians, ‘whether they were retreating because they thought the land, their bitterest foe, a better friend than the sea which they had won by constant toil?’ if Syracusans, ‘whether they were flying, unpursued, from the flying Athenians, who, they knew for certain, were most anxious to escape by any means?’

Terrible, meanwhile, was the agony of contending feelings sustained by the infantry of both armies on the shore, while the action was evenly balanced: the native forces being ambitious of adding to their glory, and the invaders apprehensive of still heavier calamity. For, as the fortunes of the Athenians were staked upon their ships, their alarm for the issue was unparalleled, and the inequality of the ground interrupted their view of the engagement. For, as the spectacle was near at hand, and they were not all looking to the same point at once, if any of them chanced to behold their friends victorious in any quarter, they would recover their spirits and begin to invoke the gods not to deprive them of safety; while those who had fixed their gaze upon the vanquished squadrons mingled lamentations with cries, and their minds were more deeply affected by their view of the engagement than those of the actual combatants. Others, too, gazing upon some equally sustained quarter of the action, their very bodies, in the extremity of their fear, moving in sympathy with their thoughts, owing to the protracted and indecisive nature of the conflict, were in a very miserable condition; for they were constantly within an ace of escape or destruction. Thus in one and the

same Athenian host, so long as the contest was even, every sound was to be heard—lamentation, cries, shouts of triumph and despair, and all the miscellaneous sounds which a mighty army would naturally utter in the crisis of their fate. Very similar was the case of those on ship-board, until the Syracusans and their allies, after the action had long been maintained, routed the Athenians, and pressing vigorously on their rear, with loud cries and shouts pursued them to the shore. Then the naval forces, save those who had been captured afloat, running ashore at different points, hurried into the camp; while the army, no longer in varied accents, but with one impulse, deplored the issue with lamentations and groans, and ran partly to succour the ships, partly to defend the residue of their fort: while others, and those the most numerous, now began to deliberate how they should provide for their own safety.

LXXIV.

It is only just, Athenians, that those who have repaired to a neighbouring state, as we have at the present crisis, to entreat succour, without any previous claim either on the score of substantial service or of alliance in arms, should first prove that what they request is conducive to the interests of the country to whom they apply; or, at any rate, that it is not prejudicial. In the second place, they should also show that their gratitude will be lasting; and, in case they succeed in establishing neither of these points clearly, they ought not to be indignant at the failure of their suit. Now the Corcyreans despatched us to solicit your alliance, in the conviction that they should be able to give you ample security on these grounds. It has, however, chanced, that the same line of policy should at once appear to you inconsistent, in reference to our request, and

inexpedient for our own interests at the present juncture : inconsistent, since we, who have never hitherto been voluntary confederates of any states, are now come to solicit alliance from others ; inexpedient, because, in consequence of this isolation, we have engaged in our existing war with Corinth, destitute of friends ; and the resolution not to share in the risks of a foreign confederacy at the discretion of another country, though it formerly gained us credit for prudence, has now turned out palpable impolicy and weakness. In the recent naval engagement, indeed, we repulsed the Corinthians single-handed ; but, since they have embarked against us with a larger armament drawn from Peloponnese and the rest of Greece, and we are convinced of our inability to contend successfully against them with our native force alone ; since, at the same time, the danger is great, in case we should be subjugated by them : necessity constrains us to beg assistance from you, and from every other state ; and we hope for forgiveness if we are now venturing on a course opposed to our former neutrality—a policy not associated with any evil intention, but arising rather from an error of judgment.

LXXV.

Now, if you comply, the petition which it falls to our lot to prefer will, in many respects, contribute to your honour : in the first place, because your aid will be conferred upon the wronged, and not on the aggressors ; next, because, by receiving men whose highest interests are at stake, you will invest the favour bestowed to the greatest advantage, with an acknowledgement of the most enduring nature ; and in addition to this, we possess a navy surpassing all but your own. Consider, too, what good fortune is more rare, or what is more galling to the enemy, than your own, when a power, whose accession to your cause

you would have valued above considerable treasure and influence, spontaneously presents itself, volunteering its alliance without danger and without expense; and, moreover, involving a reputation for goodness in the sight of men, gratitude in those whom you will aid, and aggrandisement for yourselves; advantages which, in the whole lapse of time, have collectively fallen to the lot of few indeed: and few, when suitors for alliance, present themselves rather as bestowing upon those whom they invoke, than expecting to receive, security and honour. Then, as to the war, by means of which we should be useful to you, if any one among you imagines that it will not occur, he is mistaken in his opinion, and fails to perceive that the Lacedæmonians, through their fear of you, are longing for war; and that the Corinthians, who are influential with them, are hostile to you, and are now endeavouring first to demolish us, to pave the way for their attack upon you, in order that we may not, amid the general hatred for them, range ourselves beneath a common standard; and that they may secure, by anticipation, one of two advantages—either prejudice to us, or increase of strength to themselves. Upon us, on the other hand, it is incumbent, by the offer of alliance on our part, and its acceptance on yours, to get the start of them, and rather to forestall than to counter-mine their schemes against us.

LXXVI.

I have already, Lacedæmonians, been personally engaged in many wars, and I am aware that those of my own age among yourselves are also conversant with warfare; so that none of you are likely to long for hostilities, like the mass of men, through inexperience, unless you really believe them to be just and safe.

You would find, too, that this war, the subject of our

present deliberations, is not likely to be one of trifling moment, were any of you dispassionately to weigh the nature of the struggle. For though our force, when directed against Peloponnesians and neighbouring cities, is similar to and a match for theirs, and we can attack them rapidly in detail: yet how can it be politic inconsiderately to take up arms, and in what can we trust when we hurry on without adequate resources against men who are the lords of territory abroad, who are deeply skilled in navigation, and have long been admirably provided with all the munitions of war, with wealth both national and private, with ships, with cavalry, with troops regular¹ and irregular, in greater numbers than any which elsewhere exist in any *one*² district of Greece? and who, besides all this, have a host of confederates who pay them tribute? Are we to trust in our fleet? No! we are inferior to them: while if we are to practise and prepare a counter-armament, time must intervene. Shall we rely, then, on our wealth? Scarcely! for in this point we are far more deficient still: we have neither money in our treasury, nor do we readily contribute from our private resources.

Perhaps, however, some of you may feel sanguine on the ground that we surpass them in our regular infantry, and in the number of our troops, which would enable us to ravage their land by repeated incursions. But then there are considerable domains besides Attica, which own their sway, and they will import by sea whatever they require. If, on the other hand, we were to try to seduce their confederates, it would be necessary to send a squadron to protect them, as they are, for the most part, islanders.

¹ Ὀπλοῖς καὶ ὄχλῳ "Ὀπλᾶ quum inter equites et turbam hominum [ad velites conscribendos idoneorum] memorentur, ipsi Hoplitæ videntur esse, de quibus eodem loco agitur.'—PORPO, *Comment.* pars. iii. 1, p. 441.

² Ἐνὶ γὰρ Γε is often rendered by italics in written, by emphasis in spoken, English.

LXXVII.

What, then, will be the character of the war we shall be waging? Unless we can either sweep the seas with our fleet, or cut off the supplies which feed the Athenian marine, ours will, on the whole, be a losing game. And, in such a case, we can no longer with honour even negotiate for peace, especially should *we* appear to have provoked the strife. For we must on no account encourage ourselves with the delusive hope that the war will speedily be terminated, if we devastate their land. I rather fear we may bequeath it as a legacy to our children: so improbable is it that Athenian spirit will chain itself to the Attic soil, or suffer Athenians, like men who have never been in arms, to cower before the terrors of war.

Not, however, that I advise you tamely to allow them to injure our allies, and to refrain from detecting their intrigues. But I *do* advise you not as yet to take up arms, but to send an embassy and to expostulate, without either too plainly menacing war, or allowing them to think we shall shut our eyes to their ambition. In the interval I recommend you to forward our own preparations, by the acquisition of allies both Greek and foreign, in any quarter where we can gain either naval or pecuniary aid; for men who, like ourselves, are the intended victims of Athenian treachery, cannot be blamed for consulting their safety by alliances not only Greek but foreign. Let us at the same time complete our supplies: should they then show any disposition to listen to our embassies, this will be best: but if otherwise, after the lapse of two or three years we shall be able to advance against them, if we should so determine, better secured. Perhaps, too, by that time, when they observe our armaments, and the warlike tone of our diplomacy, they may

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be more disposed towards concession, while their land is yet unravaged and still enjoyable. For you ought not to look upon their territory in any other light than as a hostage: and especially so, the richer its cultivation; it is, therefore, your interest to spare it as long as possible, and not, by reducing the Athenians to desperation, to render them more than ever intractable to terms. For if, hurried on by the complaints of our confederates, we ravage Attica without adequate supplies, beware that we are not adopting a course little to the honor of Peloponnese, and full of embarrassment. The grievances, indeed, whether of states or of individuals, it is possible to adjust: but it is not easy for a whole confederacy to terminate hostilities on creditable terms, when its members, each for his own interest, have engaged in a war, the issue of which it is impossible to foresee.

THE END.



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